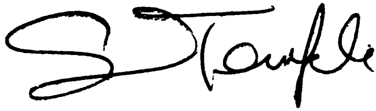
CAMBRIDGE GREEK TESTAMENT
FOR SCHOOLS AND COLLEGES

THE EPISTLES TO THE COLOSSIANS
AND TO PHILEMON


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CAMBRIDGE GREEK TESTAMENT FOR SCHOOLS AND COLLEGES

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THE EPISTLES OF PAUL THE APOSTLE TO THE COLOSSIANS AND TO PHILEMON

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THE EPISTLES OF PAUL THE APOSTLE

TO THE

COLOSSIANS

AND TO

PHILEMON

Edited by

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WITH INTRODUCTION AND NOTES

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PREFACE
BY THE GENERAL EDITOR.

THE General Editor does not hold himself responsible, except in the most general sense, for the statements, opinions, and interpretations contained in the several volumes of this Series. He believes that the value of the Introduction and the Commentary in each case is largely dependent on the Editor being free as to his treatment of the questions which arise, provided that that treatment is in harmony with the character and scope of the Series. He has therefore contented himself with offering criticisms, urging the consideration of alternative interpretations, and the like; and as a rule he has left the adoption of these suggestions to the discretion of the Editor.

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TRINITY COLLEGE, CAMBRIDGE.
1 *December*, 1906.

PREFACE.

WHEN I accepted the invitation of the late General Editor (the present Bishop of Ely, Dr Chase) to write a commentary upon the Epistles to the Colossians and to Philemon, I hardly realized the difficulty of the task or the length of time that it would require for its accomplishment.

For not only is the Epistle to the Colossians one of the hardest of St Paul's writings, but the existence of two such admirable commentaries as those by Bishop Lightfoot and Bishop Moule, though affording invaluable help towards the elucidation of the Epistle, lays a heavy burden on him who attempts to follow them. It had been comparatively easy, but, alas, superlatively dishonest, to extract the pith of their work and knead it into a new form. But this being out of the question, nothing remained but to use concordances (Geden for the New Testament, Hatch-Redpath for the Septuagint), and Grammars (Winer-Moulton, 1870, Blass, *E. Tr.* 1898, and latterly J. H. Moulton's *Prolegomena*), as thoroughly as possible, and only after an independent examination of the language and thoughts of the Epistle to refer to commentaries upon it. A list of those that have been used will be found on p. lxv.

But the work would have been much more imperfect than it still is if the present General Editor had not given to it much painstaking care, and made many suggestions.

A. L. W.

Advent, 1906.

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INTRODUCTIONS.

INTRODUCTION.

CHAPTER I.

DESTINATION—THE CHURCH AT COLOSSAE.

1. OF the two forms Colossae or Colassae the former is evidently the older, as *o* alone is found on coins before the third century A.D. ("even as late as the reign of Gordian A.D. 238—244 when they ceased to be struck," Lightfoot), and in the more trustworthy MSS. of writers who lived before that time (Herodotus, VII. 30, and Xenophon, *Anab.* I. 2. 6, vide infra).

Observe (see Notes on Textual Criticism) that in i. 2 "Col*o*ss." is certain, whereas in the Title, which is doubtless not Pauline, and probably somewhat late, and in any case is more liable to alteration than the body of the Epistle, the evidence is very conflicting and is perhaps in favour of the *a*[1].

2. "Colossae was situated at the lower western end of a narrow glen some ten miles long[2]. On the north and east the broken skirts of the great central plateau hem in the glen. On the south Mount Cadmos rises steep above it. On the west a low rocky ridge about two miles in breadth divides it from the lower Lycus valley. This glen forms a sort of step between the lower Lycus valley, which is an eastern continuation of the long narrow Maeander valley, and the central plateau, to which it affords the easiest approach; and the great highway from the

[1] Ramsay thinks κολασσαί is nearer the Phrygian form and was grecized to suggest a derivation from κολοσσός, *Cities and Bishoprics*, p. 213.

[2] See detailed map in Ramsay, *The Church in the Roman Empire*, p. 472.

western coast to the Euphrates valley traverses it. The river Lycus flows down through the glen, rising in a series of vast springs at its upper eastern end[1]."

Herodotus VII. 30 states that Xerxes on his march west came to Colossae a great city of Phrygia, in which the R. Lycus falls into a chasm and disappears, and then after about five stadia reappears and empties itself into the Maeander[2]. But although it is probable that at some remote period the river did again pass underground when leaving the "glen," this can hardly have been the case so recently as the time of Herodotus. He seems to have misplaced the scene of the popular belief referred to in the preceding note[3].

Some six miles nearly due west further down the valley, on rising ground between two tributary streams, but about a mile from the R. Lycus itself, was Laodicea, a much richer and larger city than Colossae. It was not only on the same great road as Colossae, but formed the junction at which five large roads met. Hierapolis was some five miles nearly due north of Laodicea, and seven or eight north-west of Colossae, on the northern edge of the valley and on the direct road from Laodicea to Philadelphia and Sardis[4].

It is thus clear that Colossae's own position on the great road, and its proximity to Laodicea in particular, and in some measure to Hierapolis, made it peculiarly accessible to intellectual and religious movements. It was no out-of-the-way village or country

[1] Ramsay, *The Church in the Roman Empire*, p. 472.
He proceeds to state the popular belief that the Lycus in reality finds its source in the salt lake, Anava, some 20 miles east of the head of the glen, to which it finds its way by an underground passage, and appears to think that this is probably true (see also his *Cities and Bishoprics*, pp. 209—211).

[2] *ἀπίκετο ἐς Κολοσσάς, πόλιν μεγάλην Φρυγίης, ἐν τῇ Λύκος ποταμὸς ἐς χάσμα γῆς ἐσβάλλων ἀφανίζεται, ἔπειτα διὰ σταδίων ὡς πέντε μάλιστά κη ἀναφαινόμενος ἐκδιδοῖ καὶ οὗτος ἐς τὸν Μαίανδρον.*

[3] See Ramsay, loc. cit.

[4] See especially J. G. C. Anderson's Map 1903 in Murray's Handy Classical Series. A clear map of the roads is to be found in Ramsay's article in Hastings' *D.B.* v. p. 400; on p. 388 he gives details of what he calls "the Central Route between Rome and the East," on which Colossae lay.

town, to which news travelled late. It was in touch with all shades of opinion, and was exposed more than most places of its size to influences both from the coast and from the eastern mainland.

3. It was situated in the old territory of the Phrygians[1], and in the Roman Province of Asia.

4. The history of Colossae is but scanty, and by the time of St Paul it had lost, apparently, some of what earlier importance it possessed, for whereas Herodotus mentioning Xerxes' visit (vide supra) speaks of it as *πόλις μεγάλη Φρυγίης*, and Xenophon as *πόλις οἰκουμένη, εὐδαίμων καὶ μεγάλη* when Cyrus stayed there (*Anab.* I. 2. 6), Strabo (*c.* 24 B.C.) calls it only *πόλισμα* (XII. 8. 13). Laodicea appears to have outstripped it[2], more especially in political and commercial influence, and Hierapolis, as it seems, in popularity for its baths. "Without doubt," says Bp Lightfoot, "Colossae was the least important Church, to which any epistle of St Paul was addressed."

[1] For the limits of "Phrygia" at different times, see Ramsay, Hastings' *D.B.* III. p. 864.

[2] So also Laodicea, but not Colossae, is addressed in Rev. iii. 14—22.

CHAPTER II.

OCCASION.

1. ASSUMING for the present the Pauline authorship of the Epistle (see ch. vi.) we can see two immediate causes for his writing it, one, so to say, accidental, the other inherent, i.e. one the return of Onesimus, and the other the state of the Colossian Church. The former compelled (if we may use the word) St Paul to write a letter to one of the leading Christians at Colossae (see Phm. 1 note), and made a further letter to the Colossian Church generally appear but natural, especially as the presence of Tychicus (iv. 7) would tend to make Onesimus' return more acceptable; the latter must have been upon St Paul's mind for some little time, and have waited only for an opportunity to draw out his advice and warning.

2. It must be confessed that our knowledge of the state of the Colossian Church at that time is much less definite than we could wish. For not only is our direct knowledge of it limited to the contents of this epistle, but the meaning of those contents is often uncertain owing to our ignorance of the religious condition of the city, and its immediate neighbourhood, as regards its non-Christian elements, whether heathen or Jewish. In either direction we feel sadly the need of direct evidence, and failing it are obliged to resort to probabilities and conjectures.

i. The heathenism of every town in "Asia" was at this time roughly of two or rather of three kinds, viz. first, the worship of the Emperor; secondly, the local cults of individual deities, more or less similar in kind, and to be grouped under Phrygian or Anatolian religion, with which may perhaps be classed imported cults of deities worshipped by foreigners, and so-called mysteries;

and thirdly, the philosophising religions due largely to syncretism, i.e. a more or less thoughtful incorporation into specific systems of religious ideas that were essentially different.

(*a*) The first kind, that of the worship of Caesar, need not detain us[1]. For our epistle does not, as it seems, contain any direct or indirect allusion to it.

(*b*) Nor does the second kind throw much light on the contents of the Epistle, save in connexion with the worship of angels, vide infra, p. xxxiv. We may assume however that the religion originally proper to Colossae partook of the general character of the religions of Asia Minor, viz. a strange enthusiasm, not to say fanaticism; marked in some directions by a strong ascetic tendency, in others by what we should now call immorality, together with an inclination to expect supernatural guidance in every detail of life.

(*c*) The third kind again does not throw the light upon our Epistle that might have been expected. Neither philosophy as such, nor even as connected with heathen religions of varying forms, readily falls under the description of the errors of the false teachers at Colossae[2].

ii. *Jews.* The subject of the Jews in Asia Minor is treated so conveniently and at the same time so succinctly by Schürer in Hastings' *Dict.* v. pp. 93—95, that a detailed account here is quite unnecessary[3].

(*a*) Antiochus III., the Great, planted 2000 Jewish families from Mesopotamia and Babylon in Phrygia and Lydia as a safeguard against native revolts there, also giving them lands for houses

[1] On this subject see esp. Westcott's excursus on *The Two Empires*, § III. in his *Epistles of St John.* In "Asia" it was the special care of the "Asiarchs," see recent commentaries on Acts, and Ramsay, s.v., in Hastings' *D.B.*; cf. his *Cities and Bishoprics*, p. 627, and *Letters to the Seven Churches*, ch. x.

[2] The most convenient description of the Greek religion both in its comparative purity and in its more debased and eclectic form is Ramsay's illuminating essay on "The Religion of Greece" in Hastings' *D.B.* v. pp. 109—156.

[3] See also Ramsay, *Cities and Bishoprics*, ch. xv. pp. 667 sqq.; *Letters to the Seven Churches*, ch. XII. pp. 142—157, ch. XXIX. pp. 420—422. Lueken, *Michael*, 1898, p. 80.

and cultivation, and remitting taxes for ten years and assuring them of protection (*c.* 197 B.C., cf. Jos. *Antt.* XII. iii. 4). In 139 B.C. the Roman senate sent a letter to the rulers of the various parts of Asia Minor (Pergamus, Cappadocia, Caria, Pamphylia, Lycia, and, as it seems, a part of Pontus) "that they should not seek the hurt of the Jews, nor fight against them, and their cities, and their country" (1 Mac. xv. 16—24). After Rome had obtained direct power over Asia Minor she held the same policy, as may be seen from edicts by Julius Caesar and others, B.C. 50—40, collected by Josephus (*Antt.* XIV. 10), permitting the Jews to maintain their customs, and to collect funds for sacrifices. That some of the Roman officials confiscated moneys intended to be sent to Jerusalem (Cicero, *pro Flacco*, XXVIII.) is only what was to be expected, for to let large sums of money be sent out of the country seemed a waste—unless indeed it went to Rome. But Augustus repeatedly reminded the authorities of Ephesus that they were not to prevent it being sent to Jerusalem (Jos. *Antt.* XVI. vi.).

(*b*) It is indeed true that Colossae is nowhere mentioned as a place where Jews resided, but Laodicea is expressly named by Cicero (loc. cit.), and we have a dispatch from the authorities of Laodicea to the proconsul C. Rabellius (Rabirius) disclaiming any intention of interfering with the religious freedom of the Jews (*Antt.* XIV. x. 20).

Hierapolis also appears to have contained many Jews. Two inscriptions found there speak of them, and in another money is left to the guild of purple-dyers and another guild (τῶν καιροδαπιστῶν, weavers (?)), the interest of which is to be applied on the Feast of Unleavened Bread and on the Feast of Pentecost, respectively, for the decorating of the donor's tomb. If the members of these guilds were not themselves Jews, as is perhaps probable, they must at least have been well disposed towards them. Compare the πορφυρόπωλις from Thyatira, Lydia the proselyte (Acts xvi. 14).

In view therefore of the fact that there were certainly Jews living, apparently in some numbers, close to Colossae, it is reasonable to assume that some lived in this city itself. It is

also evident that its situation on a great road would bring it a good many Jewish traders. Hence we can hardly be wrong in supposing that Jewish thought and religion had already some footing in the town, and probably had already exerted some influence before the Gospel came there.

iii. *The early history of Christianity at Colossae.*

(*a*) If we have little exact knowledge of the nature of the heathenism at Colossae, and are obliged to assume a good deal with regard to the presence and influence of Jews, we are not much better off as regards the early history of Christianity there. We have no direct information as to how it came. Yet such evidence as there is suggests that it did not filter through to them along the highways of communication, but was rather due to the painstaking efforts of an individual evangelist.

(*b*) That St Paul ever visited it is exceedingly improbable, in view of his statement (Col. ii. 1) that the believers in Laodicea and Colossae had never seen his face in the flesh[1]. Twice indeed he passed through Phrygia (in some meaning of the word, Acts xvi. 6, xviii. 23), but even if it were in both cases the southern part (which is far from certain) his route in Acts xvi. 6 sqq. is undefined, and in xviii. 23 apparently lay north of Colossae; "The apostle did not follow the longer and easier trade-route by Apamea, Lake Anava, Colossae, and Laodicea (which led through Lower Phrygia), but took the other more direct road (less suitable for wheeled traffic, but better for walking travellers) across High Phrygia, keeping very near a straight line from Metropolis (some ten miles north of Apollonia) to Ephesus[2]." We may therefore affirm as certain that Colossae was not one of the many places to which St Paul brought the Gospel.

(*c*) The agent was, as it seems, Epaphras (see i. 7 note), who was perhaps, and even probably, a native of the place. It is not certain whether he had previously worked with St Paul (συν-

[1] It has been suggested that the words do not actually exclude his passing through the town, but only his staying long enough to preach there. But the ordinary interpretation is simpler.

[2] Ramsay, s.v. "Phrygia" in Hastings' *D.B.* III. p. 867.

δούλου ἡμῶν i. 7 may refer only to later conditions), or whether or not his activity among the Colossians had been at St Paul's suggestion (see note on ὑπὲρ ἡμῶν, i. 7). But he evidently stayed some time among them, teaching them as disciples (ἐμάθετε, compare μαθητεύσατε, Matt. xxviii. 19).

When this took place we are not told. Perhaps it was during St Paul's long stay at Ephesus (54—57 A.D. Lightfoot, 52—55 Turner, Acts xix. 1—xx. 1), or more probably, we may suppose, after he had been compelled to leave, when therefore his followers and fellow-workers would feel that there was no special call for them to remain there, but that they were free to return to their own homes. If so we may place the evangelisation of the Colossians *c.* 57 or 55 A.D.

(*d*) The result of bringing the Gospel to them was for a time extremely satisfactory. Their faith was joined with love, and the future hope was very real to them (Col. i. 4, 5). Their lives were changed (i. 6), and they had some experience of spiritual power (i. 11—13). They had at least one meeting-place for worship, the house of Philemon (Phm. 2), and perhaps had a daughter-church in Laodicea superintended by Archippus (Col. iv. 15—17). Yet before St Paul wrote they had been exposed to temptations in the form of strange theological speculations and of arguments in favour of a non-Christian asceticism and of other non-Christian practices, and they had so far yielded to these as to make St Paul exceedingly anxious for them. He had heard of this no doubt through Epaphras, who had visited St Paul in Rome, and had been with him there for perhaps some time (Phm. 23), and was staying on there (Col. iv. 12).

Onesimus, however, a converted runaway slave, was now returning to his master Philemon, in Colossae, and St Paul took the opportunity of writing to them plainly of their danger.

CHAPTER III.

THE FALSE TEACHING.

WHAT was the precise nature of the False Teaching promulgated at Colossae about which St Paul felt so strongly?

1. THE MATERIALS FOR A DECISION[1].

i. *Direct references.*

(*a*) ii. 4 παραλογίζηται ἐν πιθανολογίᾳ, "cheat you by false reasoning in plausible speech."

The arguments though false were, St Paul seems to grant, specious.

(*b*) ii. 8. The means by which one would make booty of the Colossian Christians was his "philosophy," spoken of by St Paul as "vain deceit"; i.e. empty of all moral power for practical life.

The standard of this "philosophy" was tradition received from men (not from God); i.e. it put forward no claim to originality, but rather (as it would seem) to the prestige of antiquity.

This standard is described contemptuously by St Paul as really that of merely rudimentary teaching belonging to the visible world, when compared with Christ the great Teacher and the great Lesson.

(*c*) ii. 16—19, *v.* 16. A false teacher would criticise the behaviour of the Colossian Christians in their diet and in their attitude towards certain religious days.

v. 18. And would condemn them while himself delighting in "humility," and "cult of the angels," spending time

[1] On the details mentioned here, see the Notes.

in exploring the meaning of his visions, inflated without any just cause by his mere thinking power, which was itself really governed by his flesh.

v. 19. He thus has in reality slackened his hold on Christ, the one and only source of true nourishment and growth.

(*d*) ii. 20—23. He had many rules about touching and tasting things, though, says St Paul contemptuously, the objects of these prohibitions themselves perish by the very fact that they are used at all.

These orders, and the reasons alleged for them, come from men, not Christ.

All such rules have the credit indeed of wisdom acquired in self-chosen religious service and humility and severity to the body, not in anything honourable, but (adds St Paul more contemptuously than ever) the result is only for the repletion of the flesh.

ii. *Indirect references.*

Besides possible allusions in i. 9, 12—14, St Paul's insistence on the following points makes it probable that they were in some way impugned by the false teachers, either in so many words or as a logical deduction from their teaching.

(*a*) i. 15—20, 23. The present relation of the Son to God and His supremacy over all Creation (*vv.* 15—17) and the Church (*v.* 18[a]), St Paul laying stress on the position gained for Him by His Resurrection (*v.* 18[b]), and on the universal extent of the effect of His death (*vv.* 19, 20).

St Paul closes with a warning that the believers at Colossae must continue in their present faith (*v.* 23).

(*b*) i. 27, 28. Stress on the wondrousness of the fact that Christ is in the hearts of Gentiles, and on His being the sphere in which full maturity of the believer's life is obtained.

(*c*) ii. 2, 3. Christ is the great revealed secret of God, and in

Christ are all treasures of wisdom and knowledge stored up, to be found by those who search for them.

(*d*) ii. 6. Christ had been delivered to the Colossians by Epaphras and other teachers, and they had received Him, who is indeed the historical Person Jesus and the supreme Lord.

(*e*) ii. 9—15. In the incarnate Christ the fulness of the Godhead permanently dwells (*v.* 9).

Believers have received nothing less than fulness of spiritual blessing in Him (*v.* 10[a]).

He is supreme over, and the only source of life to, all heavenly beings, however high (*v.* 10[b]).

False teachers may urge *circumcision*, but believers (though uncircumcised, *v.* 13) already have the reality denoted by it, as regards both putting off sin and putting on new life, and this since their baptism, by their faith in the working not of Powers, etc., but of God Himself.

They have forgiveness of sins (*v.* 13 *end*, 14), and are set entirely free from all laws of ritual observances and from the Law itself, Christ accomplishing, be it noted, His work of redemption alone, thus showing up the weakness of all created Powers and Authorities, leading even them as captives in His train (*v.* 15).

iii. Summarising the foregoing statements, we may say that the False Teaching had the following characteristics :

(*a*) Its arguments were specious (ii. 4) ;

(*b*) It was based on a "philosophy" which was traditional (ii. 8) ;

whose rules came from men (ii. 22) ;

and which had the reputation of wisdom (ii. 23) ;

but Christ is the great source of wisdom (ii. 2, 3).

(*c*) It criticised Christians as regards their food and their observance of religious days (ii. 16).

It gave many rules about even touching foods (ii. 21).

It required circumcision (ii. 11) and obedience to rules (ii. 22).

(*d*) It promulgated a cult of the angels (ii. 18), apparently failing to put Christ in the right place over Creation (i. 15—17) and the Church (i. 18);

with self-abasement of some kind (ii. 18);

and praise of visions which were supposed to have definite meanings, only to be understood after long thought (ii. 18).

This led to neglect of Christ (ii. 19, cf. i. 23, 27, 28).

(*e*) It possibly differentiated between Christ and the historical Jesus (ii. 6);

and apparently ignored the fact that the fulness of the Godhead permanently dwells in Him (ii. 9);

and that the fulness of spiritual blessing is in Him (ii. 10^a);

and that He is the one only source of life (ii. 10^b);

and that Christ alone obtained Redemption for us (ii. 15).

2. While, however, we are able to form some idea of the False Teaching from the Epistle—and we possess no other indubitable evidence of its nature—it is a matter of no little interest, and even importance for the exegesis of the Epistle itself (if, as is certainly the case, writings cannot be fully understood without a thorough understanding of the *milieu* in which they find their birth), to discover who and what the False Teachers were, or rather what was the source of their teaching. Was it of purely heathen, or of purely Jewish, or of heathen-Jewish origin, i.e. the product of thinkers who, consciously or unconsciously, had mingled the two great springs of thought in one common cup?

i. It has been urged with no little force that the False Teaching is essentially Heathen; that it represents belief common at that time in all parts of the known heathen world, but recorded for us chiefly in writings that had their origin in Egypt. This belief was that heavenly Beings, of which the visible sun, moon, and stars were but, so to speak, the materialisation, ruled the earth, and that with a rod of iron. Hence the important thing for man was to worship them fittingly and thus escape as far as possible from all the evil that they might bring upon him.

This, it is said, explains why the False Teachers among the Colossians made so much of the observance of times and seasons —for, naturally, times and seasons fell under the special cognisance of the heavenly bodies[1].

But a serious, and indeed fatal, objection to this is the direct mention of Sabbaths, with the following implication that they had been useful before Christ came (ii. 16, 17, see notes), and, above all, of circumcision (ii. 11—13). For it does not appear that any evidence is adduced that the heathen practised circumcision as a means of freeing themselves from the control of the heavenly bodies.

ii. But was it purely Jewish? Much in the epistle tends to give an affirmative answer. Its dependence on tradition and its estimate of wisdom, its insistence on dietary laws and on the value of circumcision, its refusal to grant the uniqueness of Christ's position and work, point to this. Above all, those who have read the *Book of Enoch* and other Jewish pseudepigraphic writings, and have taken note of the stress laid therein on visions, and especially of the elaborate Angelology to be found there, are inclined to accept this solution.

iii. Yet in one vital particular it is unsatisfactory, that of the worship of angels as contrasted with theories and speculations about them. This requires more examination, but it will be seen, we believe, that the facts point to the third solution as preferable, that, in other words, the False Teachers derived their teaching from sources mainly Jewish but not entirely so, for on this very important matter, the Cult of the Angels, they had absorbed practices and teaching which did not belong to orthodox Judaism, but only to such a form, or forms, of it as had been influenced by non-Jewish thought.

[1] See in particular Reitzenstein in his edition of the *Poimandres* of "Hermes Trismegistus" (1904, esp. pp. 71—81). On the supposed meaning of στοιχεῖα in ii. 8 see the Additional Note on that passage.

CHAPTER IV.

The Doctrine and the Worship of Angels[1].

The distinction between these has not been sufficiently regarded by many who have written upon this Epistle, yet it is important that they should be considered separately. For they may stand in all possible grades of relation to each other; both may be equally developed, or the second be frequent in observance, and the first but slight and primitive; or the first be highly developed and the second held in check by other considerations.

1. *The Doctrine of Angels.*

Perhaps the most convenient summary of the Doctrine of Angels mentioned in the Old Testament, the Apocrypha, the Jewish pseudepigraphical writings, and as held by the Essenes (apparently) and by Philo, is to be found in Mr Fairweather's article on "Development of Doctrine" in Hastings' *D.B.* v. pp. 285—290. It will be sufficient here to show the salient features of the Angelology of the pseudepigraphical writings only, which, written, as they seem to have been, between the second century B.C. and the end of the first century A.D., probably represent the popular beliefs on the subject held by Pharisaic Jews[2] at the time when St Paul was composing his Epistles[3]. By these writings are intended

(A) The Ethiopic *Book of Enoch* (its earliest parts before

[1] On this subject see Everling, *Die paulinische Angelologie und Dämonologie*, 1888, and especially Lueken, *Michael*, 1898.

[2] Perhaps some portions of the *Apoc. of Baruch* (§ xi.) represent the beliefs of Sadducees.

[3] There is, of course, much uncertainty respecting the places of origin and the dates of these books and their various parts. Those preferred by Dr Charles will be accepted here.

170 B.C. and its latest before the beginning of the Christian era, and its authors all Palestinian).

(B) The *Book of Jubilees* or the *Little Genesis* (written by a Pharisee between 135 and 105 B.C.).

(C) The Slavonic *Book of the Secrets of Enoch* (by an orthodox Hellenistic Jew between 1 and 50 A.D.).

(D) The *Assumption of Moses* (by "a Pharisaic Quietist" between 7 and 30 A.D.).

(E) The *Ascension of Isaiah*, of which the first part, "The Martyrdom of Isaiah," is Jewish and probably of the 1st cent. A.D.; the second, "The Testament of Hezekiah," is Christian, between 88 and 100 A.D.; the third, "The Vision of Isaiah," Christian, and, in its primitive form, of the end of the 1st cent. A.D.

(F) The *Apocalypse of Baruch*, which is said to contain five or six independent writings, mostly by Pharisaic Jews, and in part polemical against Christianity, dating from 50—90 A.D.[1]

i. According to the *Book of Jubilees* (ii. 2) there are three well-marked orders, two supreme, viz. the angels of the presence (cf. also *Jub.* ii. 18, xv. 27, xxxi. 14) and the angels of sanctification, and a third inferior order, viz. the angels who presided over natural phenomena.

ii. So we read how "the spirit of the hoar-frost is his own angel, and the spirit of the hail is a good angel" (Eth. *Enoch*, lx. 17).

iii. The *Ascension of Isaiah* also contains a short description of each of the seven heavens[2] with the angels that belong to each, the principal angels in each sitting on a throne and sometimes, apparently, themselves called thrones[3].

iv. Again, there are four angels higher than all others (Eth. *Enoch*, § xl.).

[1] The quotations from these books are in every case from Dr Charles' editions.

[2] A very full account of the seven heavens is presented in the Slavonic *Enoch*, §§ iii.—xxi.

For a critical examination of the various descriptions in Judaism and early Christianity see Dr Charles in his Introduction to that book, pp. xxx.—xlvii. Compare also Salmon in Hastings' *D.B.* II. pp. 321 sq.

[3] Compare Col. i. 16 note.

v. Again, there are seven principal angels:

"And the Lord called those seven first white ones and commanded that they should bring before Him...all the [sinful] stars...and He spake to that man who wrote before Him who was one of the seven white ones, and said unto him: 'Take those seventy shepherds to whom I delivered the sheep' (Eth. *Enoch* xc. 21, 22; cf. for the mention of seven lxxxi. 5).

vi. These seventy shepherds appear in this passage and § lxxxix. 59 to be angels appointed over Israel, but the *Book of Jubilees* speaks rather of angels over the nations and not over Israel (xv. 31, 32).

vii. Further, some angels are the guardians of individuals (*Jub.* xxxv. 17; Eth. *Enoch*, c. 5).

viii. The two higher classes of angels mentioned in the *Book of Jubilees* were created circumcised (xv. 27), and, as well as God, keep the Sabbath, on which the writer enlarges that he may strengthen the observance of the Sabbath by Israel (ii. 17, 18, 30).

ix. Parallel to the angelic kingdom is the Demoniac or Satanic kingdom. Through the fallen angels has come to men the knowledge of arts. "And he instructed mankind in writing with ink and paper, and thereby many sinned from eternity to eternity and until this day" (Eth. *Enoch*, lxix. 6, 8, 9).

x. In particular the Watchers taught their wives "charms and enchantments, and made them acquainted with the cutting of roots and of woods" (vii. 1). But of the good angels, on the contrary, we read: "we explained to Noah all the medicines of their diseases, together with their seductions, how he might heal them with herbs of the earth" (*Jub.* x. 12).

xi. The good angels fight [against the evil angels] on behalf of Israel against its foes.

"Then the hands of the angel (i.e. Michael) will be filled (cf. Ex. xxviii. 41) and he will be appointed chief, and he will forthwith avenge them of their enemies" (*Assumpt. Moses*, x. 2).

xii. They intercede for men. "The third voice I heard pray and intercede for those who dwell on the earth and supplicate in the name of the Lord of Spirits" (Eth. *Enoch*, xl. 6).

2. *The Worship of Angels.*

It may be assumed that by this phrase is meant worship paid to angels, and not, as a few commentators have imagined, worship paid by them to God (see note in loco). But, while this is clear, certain questions of interest arise as to the fact of worship being paid to them. For although it is not uncommonly assumed that where there is speculation about the angels, and especially where this speculation busies itself with their various grades, and the nature of the various offices that they perform towards God on the one hand, and man on the other, there must also have been prayer offered to them, this is the very thing that requires proof. We must therefore consider what evidence we possess of the fact of worship being paid to angels at the time when the epistle to the Colossians was written.

i. *The evidence for the worship of Angels by the Jews generally.* It is hardly to be disputed that such worship is not consistent with either the spirit of the Old Testament or the spirit of Orthodox Judaism.

It seems therefore to be à priori improbable that the Pharisaic Jews of New Testament times should have worshipped angels. Neither their Bible history, nor their later history as a whole, suggests it. Yet, notwithstanding, the particular evidence may be such as to override all à priori improbability.

Is this the case? Three sources of information are open to us for investigation (besides the New Testament which is itself now under discussion): Jewish Apocryphal and Pseudepigraphic writings dating from the second century B.C. to the end of the first century A.D.; heathen and Christian statements of the first three or four centuries A.D.; and, lastly, writings that are strictly and solely Jewish and have been preserved in Hebrew or Aramaic.

(*a*) *The Jewish Apocryphal and Pseudepigraphic writings.* In examining these there is a fundamental difficulty which at times obtrudes itself, viz. that they have come down to us, with hardly an exception, in a form that has been worked over by Christian thinkers. Indeed if it had not been for the Christian efforts that have been expended upon them it is more than doubtful if

they would have been preserved. The result, however, is that there is always some little doubt whether any particular passage is of purely Jewish origin, or whether it represents something at least of Christian thought.

(*a*) 4 Mac. iv. 10—13, whose date is placed somewhere between Pompey, 63 B.C., and Vespasian, 70 A.D., relates that when Apollonius (? 187 B.C.) was entering into the temple with his army to plunder the treasures angels appeared on horseback from heaven. Apollonius, half dead with terror, fell down and stretched forth his hands towards heaven entreating the Hebrews with tears to pray for him, and propitiate the heavenly host. Onias the High Priest does in fact pray for him, and he is saved.

But this is hardly evidence that the writer of the book knew of worship of angels[1], much less that he sympathised with it. It expresses the natural impulse of a frightened tyrant to beg the prayers even of those whom he has oppressed when he sees supernatural powers coming to their aid.

(β) *The Ascension of Isaiah*, which in its present form belongs to the end of the second century A.D., contains the following (c. ix. 35 and 36): "I saw the Lord and the second angel, and they were standing. And the second whom I saw was on the left of my Lord. And I asked: 'Who is this?' and he said unto me: 'Worship Him, for He is the angel of the Holy Spirit, who speaketh in thee and the rest of the righteous.'" But the whole chapter is evidently Christian, and the term "angel" here refers to the Third Person in the Blessed Trinity.

(γ) *The Testaments of the Twelve Patriarchs.*

This interesting book is now generally acknowledged to have a very large substratum of original Jewish work, even though in its present form it is undoubtedly Christian (see Charles, Hastings, IV. pp. 721—725, *Encycl. Bibl.* pp. 237—241)[2]. Perhaps the

[1] Lueken, *Michael*, p. 11, "Vielleicht lässt sich 4 Mac. iv. 10 ff. als Zeugnis für ein jüdisches Gebet zu Engeln herbeiziehen."

[2] Conybeare considers it proved that the Greek text is "a paraphrase of an old Aramaic midrash, interpolated by generations of Christians," *Jew. Encycl.* XII. p. 113.

original was used by an over-zealous Jewish convert to Christianity as a means whereby to attract more of his brethren to the faith.

(1) *Test. Levi*, § 5,

Κύριε, εἰπέ μοι τὸ ὄνομά σου, ἵνα ἐπικαλέσωμαί σε ἐν ἡμέρᾳ θλίψεως. Here the only doubt is whether the passage is entirely Jewish (it must be confessed that in itself there is nothing to suggest the contrary) or whether it has been worked over to some extent by the Christian editor. Cf. § 3.

(2) *Test. Dan*, § 6,

ἐγγίζετε δὲ τῷ θεῷ καὶ τῷ ἀγγέλῳ τῷ παραιτουμένῳ (R. *παρεπομένῳ*) *ὑμᾶς· ὅτι οὗτός ἐστι μεσίτης θεοῦ καὶ ἀνθρώπων* (*καὶ*) *ἐπὶ τῆς εἰρήνης Ἰσραήλ.* Even here there is no direct mention of prayer. Dan bids them draw near to God, and such drawing near includes nearness to the angel whoever he may be. He as such is not necessarily spoken of as the object of worship.

(δ) *The Testament of Solomon*[1].

This curious book virtually escaped the notice of writers upon angelology until Mr Conybeare published a translation in 1898. He places the approximate date of its present form as early as about the end of the first century of our era. It can, indeed, hardly be earlier, for the allusions to Christian doctrine are very marked[2], and it may well be at least fifty years later. C. H. Toy thinks that its date is probably about 300 A.D. (*Jew. Encycl.* s.v. XI. p. 448).

But it is important for our purpose in that it is in all probability founded upon an earlier distinctively Jewish work, such indeed as Josephus implies in his *Antt.* VIII. ii. 5. Its contents are briefly that by means of a ring Solomon has various demons brought before him (cf. some of the tales contained in the

[1] The English is given by Mr F. C. Conybeare in the *Jewish Quarterly Review* for October, 1898, pp. 15 sqq. The Greek may be found most conveniently in Migne, *Cedrenus*, vol. II., as an appendix to Psellus' writings (see M. R. James in *Encycl. Bibl.* p. 254).

[2] E.g. §§ 29, 52, 65 Emmanuel; § 54 Golgotha, "the angel of the great counsel" (see Isa. ix. 6, LXX.), the Cross; § 65, "The Son of God is stretched upon the Cross"; § 71 Saviour; § 122, "He that is to be born of a virgin and crucified by the Jewson a cross."

Arabian Nights), and he compels each to tell him the name of the individual angel that meets and subdues him. For each demon is frustrated by one angel, and if the name of the latter is only known by a person he is able to completely defend himself from the attacks of the demons. Thus we find

§ 73. "'I, O Lord, am called *Ruax*...but let me only hear the words, "Michael, imprison *Ruax*," and I at once retreat.'"

It will be observed that in this book there is no question of any worship of angels in the ordinary meaning of the term, but only of invoking their names as a means of obtaining power against the attacks, chiefly bodily, of evil spirits; in other words, of using their names as exorcisms to either cast out demons that have already obtained entrance, or to ward off their attacks. Such passages illustrate Matt. xii. 27, Luke xi. 19, Acts xix. 13, 15.

(*b*) *Heathen and Christian statements during the first three or four centuries, other than those contained in the New Testament*[1].

(*a*) *The Preaching of Peter.*

Quoted by Origen on John iv. 22 (tom. XIII. 17) from Heracleon (to be seen most conveniently in A. E. Brooke, *The Fragments of Heracleon*, § 21, *Texts and Studies*, 1891).

Μὴ δεῖν καθ' Ἕλληνας προσκυνεῖν, τὰ τῆς ὕλης πράγματα ἀποδεχομένους, καὶ λατρεύοντας ξύλοις καὶ λίθοις, μηδὲ κατὰ Ἰουδαίους σέβειν τὸ θεῖον, ἐπείπερ καὶ αὐτοὶ μόνοι οἰόμενοι ἐπίστασθαι θεὸν, ἀγνοοῦσιν αὐτὸν, λατρεύοντες ἀγγέλοις καὶ μηνὶ καὶ σελήνῃ.

Clem. Alex. (*Strom.* VI. 5, p. 635) has the same quotation from the Preaching of Peter, but, besides other small changes, adds κ. ἀρχαγγέλοις after ἀγγέλοις.

(*β*) *The Apology of Aristides*[2].

§ 14 (Syriac recension only), "In the methods of their actions

[1] Of passages in the N.T. other than Col., Apoc. xix. 10, xxii. 8, 9, written primarily for Christians not far from Colossae, alone speak of such worship, only to condemn it; Hebr. i. ii. show consciousness of the need of insisting on the superiority of the Lord Jesus to all angels, with possibly special reference to powers attributed by the Jews to Michael. But these chapters contain no hint of worshipping angels. Much less do Rom. viii. 38; 1 Tim. v. 21; Apoc. i. 4, iv. 5, v. 6.

[2] Edn J. Arm. Robinson, *Texts and Studies*, 1891.

(i.e. those of the Jews) their service is to angels and not to God, in that they observe sabbaths and new moons and the passover and the great fast, and the fast, and circumcision, and cleanness of meats."

But it will be noticed that this is not a direct statement that they worship angels, but only a deduction from the unsatisfactory nature of their worship of God[1].

(γ) Celsus, as quoted by Origen (*c. Cels.* I. 26), says that "they worship angels, and are addicted to sorcery, in which Moses was their instructor[2]." Cf. v. 6. But Origen rightly says (v. 8) that "although Celsus considers it to be a Jewish custom to bow down to the heaven and the angels in it, such a practice is not at all Jewish, but is in violation of Judaism, as it is also to do obeisance to sun, moon, and stars, as well as images[3]."

It is clear that although Origen knew of this accusation against the Jews the whole tone of his remarks suggests that he did not believe it, save perhaps in connexion with sorcery (cf. v. 9).

(δ) Jerome referring to Col. ii. 18, 19 (*Ep. ad Algasiam*, § 10, Migne, XXII. 1032) writes, "'But God turned, and gave them up to serve the host of heaven' (Acts vii. 42). But the host of heaven means not only sun and moon and glowing stars, but also the whole multitude of the angels and their troop...God gave them up to serve the host of heaven, which is here called by the Apostle the worship of angels[4]." Cf. *in Matt.* v. 34 sqq.

(*c*) Perhaps stronger evidence of the worship of angels is to be found in the admissions of Jews themselves in *purely Jewish books*?

[1] So even Lueken, *Michael*, p. 5.

[2] *λέγων αὐτοὺς σέβειν ἀγγέλους καὶ γοητείᾳ προσκεῖσθαι, ἧς ὁ Μωϋσῆς αὐτοῖς γέγονεν ἐξηγητής.* The translation of this and the following passages from the *c. Cels.* are from Crombie (Ante-Nicene Fathers).

[3] Κέλσου *νομίζοντος* Ἰουδαϊκὸν *εἶναι τὸ προσκυνεῖν οὐρανῷ καὶ τοῖς ἐν αὐτῷ ἀγγέλοις, οὐκ* Ἰουδαϊκὸν *μὲν τὸ τοιοῦτον, παραβατικὸν δὲ* Ἰουδαϊσμοῦ *ἐστιν· ὥσπερ καὶ τὸ προσκυνεῖν ἡλίῳ, καὶ σελήνῃ, καὶ ἄστροις, ἀλλὰ καὶ τοῖς ἀγάλμασιν.*

[4] Conversus autem deus tradidit eos, ut colerent militiam coeli. Militia autem coeli non tantum sol appellatur, et luna, et astra rutilantia; sed et omnis angelica multitudo, eorumque exercitus... tradidit eos deus, ut servirent militiae coeli, quae nunc ab apostolo dicitur religio angelorum.

Unfortunately the present form of these is not of so indubitably early a date that it can be used with absolute certainty. Also it must be noticed that in those parts of this literature that are considered to be the earlier there is less mention of the worship of angels than in those that are later.

In reply to this it has been urged that these later authorities may be, and in some cases professedly are, compilations from earlier works[1]. This is true, but when we are endeavouring to fasten certain religious practices upon Jews of a certain date, it is extremely inconvenient to be obliged to assume that the late evidence is in reality to be considered as early.

(*a*) Talm. Jer. *Berachoth*, IX. 1 (p. 13^a^):

"If trouble comes on a man he must not cry either to Michael or to Gabriel but he must cry to Me, and I answer him at once. That is what is written: Everyone that calleth on the name of the LORD shall be delivered."

Observe that here the worship of angels is not only forbidden, but is contemplated as a thing *per se impossibile*. It is very hard to see how this passage can be interpreted to mean that any Jews were accustomed to worship angels.

(*β*) Talm. Bab. *Abodah Zarah*, 42^b^:

Mishna. "He who findeth vessels upon which is the image of the sun, or of the moon, or of the Dragon, let him cast them into the Salt Sea. R. Simeon, son of R. Gamaliel, saith, When they are on honourable vessels ('whose use is for honour,' Rashi), they are forbidden; when on contemptible they are allowed."

Gemara. It is possible to deduce from this that they (of the heathen) worship only these specified figures, and others they do not worship. But against this I would quote the following: "He who sacrifices in the name of the seas, or of the rivers, or of the wilderness, or of the sun or of the moon or of the stars and planets, or of Michael the great prince, or of the small worm, lo, these are sacrifices of the dead."

This passage shows that to the Jews of that time the worship of Michael (and presumably other angels) was as possible (neither

[1] Lueken, *Michael*, p. 3.

less nor more) as that of parts of earth or the heavens. In other words it was a purely heathen practice, to which of course Jews were exposed.

(γ) Talm. Jer. *Kiddushin*, I. *end* (p. 61[d]) on Job xxxiii. 23, 24, speaks of angels pleading against or for a man according to his works, and urges that even if 999 are against him and only one for him he will be forgiven; Nay, that even if in the pleadings by this one angel 999 of the points enumerated by him are against the man and only one is for him, he will still be forgiven. But there is no hint apparently of men praying to angels for intercession[1].

The result therefore of our enquiry into the evidence for the Worship of Angels by the Jews generally would appear to be that although there has been among the Jews confessedly much speculation as to the nature and functions of angels, together with some belief in the intercession by angels for them, yet there is almost no evidence of the worship of them being recognised in early times by thoughtful Jews, save indeed in connexion with exorcism and magic.

In these cases observe that the *names* of angels are seen to be of primary importance.

ii. Yet it is evident that *those Jews who lived at Colossae when St Paul was writing his Epistle were accustomed in some degree to worship angels.* To what cause or causes then may we attribute this practice at that time and in that locality? They are probably both general and local.

(*a*) *General causes.* Asia Minor was by geographical position, and still more by commercial intercourse, so closely connected with Persia, that it is probable that the beliefs and practices of Persia would spread to it. And Persia was confessedly the heir of the beliefs and practices of Babylonia.

(*a*) We shall therefore hardly go wrong in seeing the influence of ancient Babylonian thought in this later worship of angels. And this in at least two directions. For the Babylonians of old worshipped sun and moon and planets, and also, "at an early period

[1] But in T. B. *Sanhedrin*, 44 b, after speaking of Gabriel this is perhaps implied.

in the history of their religion," imagined "a divine messenger or angel who carried the orders of the higher god from heaven to earth and interpreted his will to men [1]." Nebo was thus regarded as "the angel or interpreter of the will of Merodach [2]," and of course was worshipped.

(β) Whatever the relation of Parsism may be to the Babylonian religion, its doctrine of angels is much more elaborate and developed. Every power of nature, as well as every individual, and every nation, has its own angel[3]. Not only the Jews (Dan. iv. 17, x. 13; Tob. xii. 15) will have known and to some degree accepted the doctrine, but also, it may be presumed, the inhabitants of many parts of Asia Minor.

But the Persians not only had an elaborate angelology; they also directly worshipped angels.

The Jews (and in particular those who lived in their native land) may have been protected from such worship to a great extent by the peculiar nature of their own religion, but other nations living under less favourable conditions would hardly escape its influence. It certainly would fall in extremely well with the animistic religion that prevailed in the greater part of Asia Minor.

(γ) But besides the influence of Persian thought, the Hellenism that was now spreading over Asia Minor would tend to promote such worship. Not indeed directly, but indirectly. For the philosophical thought of the time was inclined to lay increasing stress on the existence of one supreme God who was in reality far too exalted to have any contact with earth. On Greeks indeed the old polytheistic gods had lost their hold. They were regarded as taking, at the most, but little interest in the affairs of this world. But men needed to believe in something which could form a connecting link between themselves and the most high God, and they therefore readily came to believe in intermediate beings to which they gave the name

[1] Sayce, *Religions of Ancient Egypt and Babylonia*, p. 361.

[2] Sayce, *Religions of Ancient Egypt and Babylonia*, p. 456, cf. p. 496.

[3] A succinct account may be seen in Dr J. H. Moulton's article on Zoroastrianism in Hastings' *D.B.* IV. p. 991.

of "demons," i.e. semi-supernatural beings affecting everything. Thus while the thinkers laid more stress upon the supreme God, the populace thought chiefly of the demons.

So Plutarch speaks of a threefold Providence, first the spirit and will of the original Godhead, secondly the gods of second rank, and thirdly the daemons. These last bring down gifts from above and carry up men's prayers[1]. Philo appears to have already taught something of the same kind, though his phrases are very difficult to reconcile with each other[2].

(*b*) *Local causes.*

It is remarkable, and surely not accidental, that at a Council held so close to Colossae as Laodicea about 360 A.D. the worship of angels should be expressly forbidden. Canon 35, "It is not right for Christians to abandon the Church of God and go away and invoke angels and hold conventicles; for these things are forbidden. If therefore anyone is found devoting himself to this secret idolatry, let him be anathema, because he abandoned our Lord Jesus Christ and went after idolatry[3]." Similarly Theodoret complains (*c.* 425 A.D.), commenting on Col. ii. 18, that "this disease long remained in Phrygia and Pisidia. For this reason also a synod in Laodicea of Phrygia forbad by a decree the offering prayer to angels; and even to the present time oratories of the holy Michael may be seen among them and their neighbours[4]."

[1] See Lucius, *Die Anfänge des Heiligen Kults*, 1904, p. 7, who refers to Plutarch's *De fato*, 9; *de defect. orac.* 13; *Isis and Osiris*, 26.

[2] See Edersheim in Smith's *Dict. of Christ. Biogr.* IV. p. 379. See also Schürer, E. T. II. iii. 371 sqq.

[3] Lightfoot's translation (*Colossians*, p. 68). *οὐ δεῖ χριστιανοὺς ἐγκαταλείπειν τὴν ἐκκλησίαν τοῦ θεοῦ καὶ ἀπιέναι καὶ ἀγγέλους ὀνομάζειν καὶ συνάξεις ποιεῖν, ἅπερ ἀπηγόρευται· εἴ τις οὖν εὑρεθῇ ταύτῃ τῇ κεκρυμμένῃ εἰδωλολατρείᾳ σχολάζων, ἔστω ἀνάθεμα, ὅτι ἐγκατέλιπε τὸν κύριον ἡμῶν Ἰησοῦν Χριστόν, τὸν υἱὸν τοῦ θεοῦ, καὶ εἰδωλολατρείᾳ προσῆλθεν.*

[4] Lightfoot's *Coloss.* p. 68 n. *ἔμεινε δὲ τοῦτο τὸ πάθος ἐν τῇ Φρυγίᾳ καὶ Πισιδίᾳ μέχρι πολλοῦ· οὗ δὴ χάριν καὶ συνελθοῦσα σύνοδος ἐν Λαοδικίᾳ τῆς Φρυγίας νόμῳ κεκώλυκε τὸ τοῖς ἀγγέλοις προσεύχεσθαι· καὶ μέχρι δὲ τοῦ νῦν εὐκτήρια τοῦ ἁγίου Μιχαὴλ παρ' ἐκείνοις καὶ τοῖς ὁμόροις ἐκείνων ἔστιν ἰδεῖν.* The original in notes 3 and 4 is quoted from Lueken, *Michael*, p. 73.

Ramsay, *Cities and Bishoprics*, p. 541, quotes an inscription (date not given but apparently not later than the fourth century) at

The development and persistence of angel-worship in this locality indicates a special cause, especially when we bear in mind the permanence of local superstitions under varying forms of religion. Nor is there in this case much room for doubt. The remarkable natural phenomena at and near Colossae must from remote ages have appealed to the human mind, and provided material to which both primitive and later religions could cling.

These phenomena are of two kinds:

(*a*) Springs. "The great road from the west (from Ephesus and from Miletus) ascends the Maeander Valley due eastwards, until it enters 'the Gate of Phrygia.' In the Gate[1] are a remarkable series of hot springs, and warm mud-baths, some in the bed of the Maeander, others on its banks[2]."

(*β*) There is at Colossae a narrow gorge through which the Lycus flows, and the Lycus itself appears to have most of its course underground, coming ultimately from lake Anava, some twenty miles E. of Colossae, appearing near Dere Kelli, some five miles away from Colossae, then losing itself in the lake Kodja Bash, out of which it flows for about two miles before passing through the gorge[3].

These phenomena of hot springs, and a river issuing not very far away, from a cavern, together with the earthquakes to which the whole district is liable, might readily suggest to primitive minds directly Divine operation[4]. Hence it is not remarkable that between Laodicea and the 'Gate of Phrygia,' some thirteen miles west of Laodicea and in the territory of the city Attouda, lay a famous temple, the home of the Phrygian

Thiounta, which was subject to Hierapolis (though judging from Anderson's map some 20 miles N.E. of it), *κυριε βοηθι* ΑΑΑΑΑ Μιχαηλ Ε Γαβριηλ *ιστραηλ ραφαηλ*. He adds "five names of angels seem to be required to correspond to the five "Α(γιος)."

[1] [Some thirty miles west indeed of Colossae itself. A. L. W.]

[2] Ramsay, *Letters to the Seven Churches*, p. 413; cf. *Cities and Bishoprics*, pp. 2, 3. For springs at Hierapolis, see Lightfoot, pp. 11, 12.

[3] See above, p. x.

[4] On this, the belief in Asia Minor generally, see Ramsay, Hastings' *D.B.* v. p. 119 ("The religion of Greece and Asia Minor").

god Men Karou, the Carian Men, the original god of the valley[1]. He seems to have later been identified with Poseidon, who is said to have made the hot springs at Laodicea[2], or with Zeus[3], and perhaps Asklepios, whose cult was bound up with that of the serpent[4], and even, as it seems, with Osiris-Serapis[5].

We have unhappily no direct evidence whereby to bridge over the interval between the heathen worship at or near Colossae and that of later times when we find Colossae-Chonae a centre of the worship of St Michael[6].

It seems probable that in this case, as in so many others, the Christian saint took over the traditional worship of a heathen deity, and that what was attributed to the saint had formerly been attributed to the god. If so we must suppose that in addition to general reasons for the worship of Men at or near Colossae there was this special reason, that he was supposed to have delivered the city in some great and sudden inundation.

It is only reasonable to suppose that in the intervening time, say about the time of St Paul, the inhabitants of Colossae and its neighbourhood were inclined to pay special honour to their local deities, and, while not able to absolutely close their ears to higher teaching brought either by Jews or by Christians, would be likely to admit any compromise by which they might still retain their old worship in a different form.

How far this would react upon the Jews in their midst is little more than a matter of speculation. It might be said à priori that the presence of heathen worship would make Jews only the more decided in the worship of the one true God, as apparently was the case during the Exile in Babylon. But on the other hand Jews have often shown a certain amount of syncretism and may not have been disinclined, the more educated from philosophical and the poorer from superstitious motives, to at-

[1] Ramsay, *Letters to the Seven Churches*, p. 417; *Cities and Bishoprics*, pp. 169, 414.

[2] Lucius, *Die Anfänge des Heiligen Kults*, p. 268.

[3] See Ramsay, *Letters to the Seven Churches*, p. 417.

[4] See Ramsay, Hastings' *D.B.* v. p. 118.

[5] Lueken, *Michael*, p. 79.

[6] Ramsay, *The Church in the Roman Empire*, p. 470.

tribute power to the deities whom their neighbours worshipped, but regarding these not in any sense as independent powers, but rather as beings wholly under the direction of the one God and acting in some sort as His intermediaries. The doctrine of the existence of such beings and of their use to men was already well known among Jews. It only needed certain local influences to draw them on to some sort of worship.

The result therefore of our investigation of the subject would appear to be, not that the Jews, or even the poorer classes of Jews, generally paid worship to angels, but that under certain conditions they might be tempted to do so, especially in attempts to ward off disease by the use of magic formulae.

Hence of the two theories; the first, that the worship of angels was at that time common among Jews, including such Jews as were not exposed to any specially foreign conditions and forms of thought, e.g. the Pharisaic party; the second, that it was only to be found among Jews in a few circles and these removed from more orthodox influences, the latter appears to be the more probable. In other words, not Dr Hort[1], but Bp Lightfoot, the more truly represents the matter. It is however to be observed that Bp Lightfoot's opinion is very frequently misunderstood, as though he derived the angel worship of Jews who lived at Colossae from Essene influence, the objection being evident that the Essenes lived chiefly only in the south-east of Palestine very far from Colossae in Asia Minor[2]. But his own words ought to have guarded his readers against such a misinterpretation. He says, "When I speak of the Judaism in the Colossian Church as Essene, I do not assume a precise identity of origin, but only an essential affinity of type, with the Essenes

[1] *Judaistic Christianity*, p. 122, "The worship of angels was assuredly a widely-spread Jewish habit of mind at this time"; p. 125, "In enquiring about the origin of the special form of Judaistic Christianity which was gaining ground among the Colossians, we are dispensed from the need of trying to discover for it any peculiar or extraneous sources. We are apparently on common Jewish ground."

[2] Some however lived in many towns and villages in Judaea, and as it seems in "Palestine and Syria," Philo, *Quod omn. prob. lib.* 12 (cf. Josephus, *B. J.* II. viii. 4).

of the mother country. As a matter of history, it may or may not have sprung from the colonies on the shores of the Dead Sea; but as this can neither be proved nor disproved, so also it is immaterial to my main purpose. All along its frontier, wherever Judaism became enamoured of and was wedded to Oriental mysticism, the same union would produce substantially the same results. In a country where Phrygia, Persia, Syria, all in turn had moulded religious thought, it would be strange indeed if Judaism entirely escaped these influences[1]."

[1] *Colossians*, pp. 94 sq.

CHAPTER V.

CANONICITY OF THE EPISTLE.

THERE appears never to have been any doubt in ancient times as to the Canonicity, and therefore presumably the Pauline authorship, of the Epistle. The more important evidence is as follows. The earlier part, as in other cases, consists in verbal allusions, and only later is there any direct quotation.

1. *Orthodox.*

There is no certain allusion in Clem. Rom., the *Didaché*, or the *Shepherd of Hermas*[1].

i. Ignatius perhaps has it in mind when he says in *Eph.* § 10. 2, *πρὸς τὴν πλάνην αὐτῶν ὑμεῖς ἑδραῖοι τῇ πίστει.* Cf. Col. i. 23, *εἴ γε ἐπιμένετε τῇ πίστει τεθεμελιωμένοι καὶ ἑδραῖοι.* Perhaps also in *Smyrn.* § 6. 1, *μηδεὶς πλανάσθω· καὶ τὰ ἐπουράνια καὶ ἡ δόξα τῶν ἀγγέλων καὶ οἱ ἄρχοντες ὁρατοί τε καὶ ἀόρατοι.* Cf. Col. i. 16, *τὰ πάντα ἐν τοῖς οὐρανοῖς καὶ ἐπὶ τῆς γῆς, τὰ ὁρατὰ καὶ τὰ ἀόρατα, εἴτε θρόνοι εἴτε κυριότητες εἴτε ἀρχαὶ εἴτε ἐξουσίαι.*

ii. *Ep. of Polycarp*, § 10. 1 (here extant in Latin only), perhaps also has an allusion: firmi in fide, cf. Col. i. 23 supra; and possibly also in § 11. 1 and 2, moneo itaque, ut abstineatis vos ab avaritia et sitis casti et veraces....Si quis non se abstinuerit ab avaritia, ab idololatria coinquinabitur; cf. Col. iii. 5, *ἐπιθυμίαν κακήν, καὶ τὴν πλεονεξίαν ἥτις ἐστὶν εἰδωλολατρία.*

iii. *Ep. of Barnabas*, § 12. 7, referring to the words of Moses about the Brazen Serpent, perhaps alludes to the Epistle, *ἔχεις πάλιν καὶ ἐν τούτοις τὴν δόξαν τοῦ Ἰησοῦ, ὅτι ἐν αὐτῷ πάντα καὶ εἰς αὐτόν.* Cf. Col. i. 16, *ἐν αὐτῷ ἐκτίσθη τὰ πάντα...τὰ πάντα δι' αὐτοῦ καὶ εἰς αὐτὸν ἔκτισται.*

iv. Justin Martyr, *Dial. w. Trypho*, § 85, p. 311, *κατὰ γὰρ τοῦ ὀνόματος αὐτοῦ τούτου τοῦ υἱοῦ τοῦ Θεοῦ καὶ πρωτοτόκου πάσης*

[1] The Committee of the Oxford Society of Historical Theology place all possible quotations of this Epistle by the Apostolic Fathers in their class *d*, i.e. as possessing a very low degree of probability (*Apostolic Fathers*, 1905).

κτίσεως. Cf. Col. i. 15, *ὅς ἐστιν εἰκὼν τοῦ Θεοῦ τοῦ ἀοράτου, πρωτότοκος πάσης κτίσεως*. Cf. also § 100, p. 327.

v. Irenaeus, III. 14. 1. The earliest passage (except possibly the Muratorian Canon) in which the Epistle is quoted by name. Iterum in ea epistola quae est ad Colossenses ait Salutat vos Lucas medicus dilectus (iv. 14, *ἀσπάζεται ὑμᾶς Λουκᾶς ὁ ἰατρὸς ὁ ἀγαπητός*).

vi. The Muratorian Canon (? by Hippolytus) ad colosensis quarta, i.e. the fourth of the epistles which St Paul wrote to the seven churches.

vii. Clement of Alexandria, *Strom.* VI. 8, says, *ὡσαύτως ἄρα καὶ τοῖς ἐξ Ἑλλήνων ἐπιστρέφουσι Κολασσαεῦσι· βλέπετε μή τις ὑμᾶς ἔσται ὁ συλαγωγῶν κ.τ.λ.* = Col. ii. 8.

viii. Tertullian argues from the Epistle frequently, e.g. *adv. Marc.* v. 19, where the chapter is entitled "de Epistola ad Colossenses."

ix. Origen quotes the Epistle often, and in *c. Cels.* v. 8 by name when referring to c. ii. 18, 19.

It is needless to mention later writers, but it is perhaps worth noting that the Epistle was contained in the Old Latin version, the only version that has come down to us dating certainly from the second century.

2. *Unorthodox.*

i. Peratae (Peratici) according to Hippolytus, *Refutation of all Heresies*, v. 7, quote Col. i. 19, mixed with ii. 9, *πᾶν τὸ πλήρωμα εὐδόκησε κατοικῆσαι ἐν αὐτῷ σωματικῶς, καὶ πᾶσα ἐστιν ἐν αὐτῷ ἡ θεότης τῆς οὕτω διηρημένης τριάδος*. Compare also Hippolytus' summary of their doctrines (x. 6).

ii. Monoïmus the Arabian (Hippolytus, VIII. 6) similarly mixes Col. i. 19 and ii. 9, *καὶ τοῦτό ἐστι τὸ εἰρημένον Ὅτι πᾶν τὸ πλήρωμα ηὐδόκησε κατοικῆσαι ἐν τῷ υἱῷ τοῦ ἀνθρώπου σωματικῶς*.

iii. Valentinus (Hippolytus, VI. 30) writes: *καὶ ὁ Ἀπόστολος Τὸ μυστήριον ὃ ταῖς προτέραις γενεαῖς οὐκ ἐγνωρίσθη* (Col. i. 26).

iv. The Docetae (Hippolytus, VIII. 3) adapt Col. ii. 11, 14, 15, *ἵν' ὅταν ὁ ἄρχων κατακρίνῃ τὸ ἴδιον πλάσμα θανάτῳ, τῷ σταυρῷ, ἡ ψυχὴ ἐκείνη ἐν τῷ σώματι τραφεῖσα, ἀπεκδυσαμένη τὸ σῶμα καὶ προσηλώσασα πρὸς τὸ ξύλον, καὶ θριαμβεύσασα δι' αὐτοῦ τὰς ἀρχὰς καὶ τὰς ἐξουσίας μὴ εὑρεθῇ γυμνή*.

CHAPTER VI.

THE GENUINENESS AND THE INTEGRITY OF THE EPISTLE.

THESE have been impugned in modern times. It has been thought by some that St Paul did not write the Epistle, and by others that he did not write the whole as we now possess it.

1. *The Genuineness.*

i. The Epistle, of course, claims to be written by St Paul, who states openly that he had never seen the Christians of Colossae, or, as it appears, those of the cities in the immediate neighbourhood (ii. 1). Yet, unlike what we should suppose a forger of the second century to have written, the author nowhere puts forward his personal authority. He is content to urge the depth of his affection for his readers and the interest that he takes in them.

ii. He gives the names of nine other Christians who associate themselves to some extent in his letter or his greetings, but only three of these are of any note, Timothy, Mark (Barnabas' cousin), Luke. The rest are persons hardly known outside this Epistle and those cognate to it, viz. Epaphras, mentioned only here, who has evidently taken a leading part in the evangelisation of the Colossians; Tychicus, who, as it seems, carried this letter, and that to "the Ephesians," and is indeed named in Acts xx. 4 as belonging to Asia, and in 2 Tim. iv. 12 as having to do more particularly with Ephesus, and in Tit. iii. 12 perhaps with Crete; Onesimus, who (as we learn from Phm. 10—20) is a slave returning to his master; Aristarchus (mentioned in Phm. and a few times in Acts); Jesus Justus, here only; Demas (Phm. 24 and 2 Tim. iv. 10). These seem, at least to us in these days, to be curious names for a forger to introduce.

iii. He mentions two persons at Colossae or the neighbourhood, Nymphas and Archippus, though nothing whatever is known of the former, and extremely little of the latter (Phm. 2).

iv. But it is said that both vocabulary and constructions indicate the non-Pauline authorship of the Epistle.

(*a*) As to the vocabulary the student will do well to examine the Tables of the *Index of Greek words in this Epistle* (p. 193), where he will find that, *excluding proper names*, there are

(*a*) Thirty-three words found in the N.T. in this Epistle alone, of which seventeen occur in the second chapter only;

(*β*) Twenty-nine words found elsewhere in the N.T. in St Paul's Epistles alone (including the Pastorals, and excluding Hebrews);

(*γ*) Twenty words found elsewhere in the N.T., but *not* in St Paul's Epistles;

(*δ*) Twenty-one words peculiar to the Third Group (Eph., Phil., Phm.);

(1) Eleven absolutely in the N.T.;

(2) Ten relatively to St Paul's Epistles, though occurring elsewhere in the N.T.

If it is urged that in any case the actual number of Hapaxlegomena in Colossians is against the probability of its being genuine, the answer is ready. The number stands in no appreciably higher relation to the length of the Epistle than does the number of Hapaxlegomena in any of St Paul's acknowledged Epistles to the length of that epistle. Lists and details may be seen in P. Ewald, pp. 36—39. His conclusion is, "Turn Lexicon, or rather Concordance, over and over again, as much as you like, the result is that with almost ludicrous exactness there is almost precisely the same percentage in the case of the disputed as in that of the acknowledged Epistles[1]."

It is urged also that among the Hapaxlegomena (see Tables) occur a large proportion of compounds, showing that the author,

[1] "Man mag Lexikon oder viel mehr Konkordanz wälzen, wie man will, es zeigen sich mit fast komischer Präzision immer fast genau die gleichen Prozentzahlen betr. die angefochtenen wie betr. die anerkannten Briefe."

unlike St Paul, employed *sesquipedalia verba* whenever he could. But Galatians supplies an answer, for we find there such long compounds as, with prepositions, προσανατίθεσθαι, συμπαραλαμβάνειν (Acts †), παρείσακτος, συνυποκρίνειν, συναπάγειν (Rom., 2 Pet. †), προευαγγελίζεσθαι, ἐπιδιατάσσειν, ἐξαποστέλλειν (Luke, Acts †), ἀπεκδέχεσθαι (freq.), and, with substantives or the like, ψευδάδελφος (2 Cor. †), ὀρθοποδεῖν, εἰδωλολατρεία (1 Cor., Col., 1 Pet. †), διχοστασία (Rom. †), κενόδοξος (cf. κενοδοξία Phil. †), φρεναπατᾶν (cf. φρεναπάτης Tit. †)[1].

Even though the proportion of long words among the Hapaxlegomena may be somewhat higher in Colossians than in Galatians, yet in view of their frequency in Galatians the fact can hardly be pronounced to be of much importance.

(*b*) *Constructions.*

Haupt (Int. p. 27, note) gives a list of peculiar constructions, for the most part varieties of the genitival relation. From them may be taken αἷμα τοῦ σταυροῦ (i. 20), ὁ νέος ἄνθρωπος (iii. 10), ἀνταπόδοσις τῆς κληρονομίας (iii. 24), ἀποθνήσκειν ἀπὸ (ii. 20, cf. δικαιοῦσθαι ἀπὸ, Rom. vi. 7), ἀφειδία σώματος (ii. 23), θέλειν ἐν (ii. 18), θύρα τοῦ λόγου (iv. 3, cf. θύρα ἀνεῳγμένη, 2 Cor. ii. 12), οἱ ὄντες ἐκ περιτομῆς (iv. 11, elsewhere without ὄντες), ὑστέρημα τῶν θλίψεων (i. 24).

But on the other hand, P. Ewald (p. 43), shows by some fifty examples that so generally acknowledged an Epistle as Galatians has its own peculiar constructions.

(*c*) Again it is urged that the Epistle is conspicuously lacking in words and constructions that are often used by St Paul in writings that are really his. The following words and phrases are absent: δικαιοσύνη, δικαίωσις, δικαίωμα, σωτηρία, ἀποκάλυψις, ὑπακοή, πιστεύειν, καταργεῖν, κατεργάζεσθαι, κοινός, κοινωνία, νόμος, δοκιμάζειν, δοκιμή, δόκιμος, καυχᾶσθαι, καύχημα, πείθειν, πεποίθησις, δύνασθαι, λοιπός, μᾶλλον, εἰ μή, οὐδέ, οὔτε, εἴ τις, εἰ καί, εἴ πως, εἴπερ, μόνον, οὐ μόνον δὲ...ἀλλὰ καί, ἔτι, οὐκέτι, μηκέτι, τέ, διό, διότι, ἄρα, ἄρα οὖν, and especially compounds of ὑπέρ.

[1] See P. Ewald, p. 39.

Confessedly a heavy list. But its effect is greatly discounted by noticing that many of these words and phrases do not occur even in Galatians, viz.: *δικαίωσις, δικαίωμα, σωτηρία, ὑπακοή, κατεργάζεσθαι, κοινός, δοκιμή, δόκιμος, πεποίθησις, εἰ καί, εἴ πως, εἴπερ, οὐ μόνον δὲ...ἀλλὰ καί, μηκέτι, τέ, διότι,* and even of the twenty-two compounds with *ὑπέρ* employed by St Paul, only one, and that but once, is used by him in Galatians, viz. *ὑπερβολή*[1].

It would then appear that the argument of the absence of specifically Pauline terms from the Epistle is not in itself very serious.

The general result would appear to be that those arguments against the genuineness of the Epistle which are based upon the vocabulary and the constructions will not bear the weight that is often laid upon them. Change of subject invariably produces change in language, particularly if there is also change in the experience and the position of the author. So far there would appear to be no sufficient evidence against the verdict of tradition that the Epistle was written by St Paul[2].

v. It is urged, however, that the doctrinal statements in the Epistle with regard to the nature and work of the Son are not such as St Paul could have written, but are the product of a later age.

But this is to beg the whole question. No one doubts that the doctrinal statements are in some respects more advanced than those found in the four Epistles (Rom., 1 and 2 Cor., Gal.) whose genuineness is accepted by practically all scholars, but the question is whether the statements peculiar to Colossians and Ephesians may not legitimately, and even probably, have been made by the same writer at a later stage in his life and under different conditions.

It is urged, for example, that Col. i. 17 says that all things have their subsistence in the Son, a statement to which there is no parallel in the genuine Epistles. But 1 Cor. viii. 6 (as well as

[1] See Haupt, Introd. p. 29, and P. Ewald, p. 41 sq.

[2] On the vocabulary see also Nägeli, *Der Wortschatz des Apostel Paulus*, 1905, pp. 83 sqq.

Col. i. 16) says that all things were by means of Jesus Christ ('Ι. Χρ. δι' οὗ τὰ πάντα), and this would, without great difficulty, give rise to the former. Again, Col. i. 16 says that the Son is the aim of all (εἰς αὐτὸν), and 1 Cor. viii. 6 the Father, but there is no greater difference in this than when Rom. xi. 36 says that all things were by means of God, apparently the Father, and 1 Cor. viii. 6 by means of Jesus Christ. If St Paul were, according to the usual view, concerned with showing the unique position of Christ he might (recognising His Divinity) use of Him terms which elsewhere he had used of the Father. Contradiction between the two there is none. And there appears to be no à priori impossibility, or even improbability, in the supposition that the latter is the natural and logical result of the former, and that one and the same mind would be able to see this result, and under certain conditions be likely to express it[1].

2. *The Integrity of the Epistle.*

i. "Holtzmann's hypothesis is that in Colossians we have a genuine epistle of Paul to Colossae, which has been expanded by later interpolations; the interpolator is the author of the epistle to the Ephesians,—a Gentile Christian, of Pauline training, who belonged to the post-apostolic age" (Jülicher in *Encycl. Bibl.* p. 868).

The original epistle, according to Holtzmann[2], was roughly as follows:

c. i. 1—5, 6ᵃ, 7, 8, 9ᵃ, a few words of 10, 13, a few words of 19, 20, rather more of 21, 22, 23, greater part of 25, 29;

c. ii. 1, beginning of 2, greater part of 4, all 5, 6, 7ᵇ, greater part of 8, some words of 9, 11, greater part of 12, of 13, and of 14, 16, 18ᵇ, 20, 21, 22ᵃ, 23ᵇ;

c. iii. 3, 12, 13, 17;

c. iv. greater part of 2—5, 6, 7, 8, 10, 11, much of 12, 13, 14, 18.

v. Soden at first (1885) followed Holtzmann so far as to reject

c. i. 15—20 (the great dogmatic passage dealing with the nature and work of the Son);

c. ii. 10ᵇ (His headship over all rule and authority);

[1] Cf. Haupt, Introd. p. 33.

[2] Sanday, Smith's *Dict.*₂ 625.

c. ii. 15 (His triumph over them);

c. ii. 18^b (?);

but in his Commentary (1891) he rejects only i. 16^b—17, so that, as Haupt says (p. 26), he may in fact be reckoned as a defender of the genuineness.

ii. Sanday (Smith's *Dict.*$_2$ 626, s.v. "Colossians"), referring only to v. Soden's earlier theory, says that his answer to Holtzmann was excellent as regards the majority of the verses rejected by the latter, for it was easy to show that Holtzmann's theory "left abruptness and awkwardness of style and construction, quite as great as any supposed incoherence in the present text of the Epistle."

Sanday adds three further reasons for rejecting Holtzmann's theory, the chief points in which are that

(*a*) It is often forgotten that the onus probandi lies on the side of the critic, whose duty it is not "to leave nothing but what is undoubtedly Pauline," but "to remove nothing but what is decidedly un-Pauline."

(*b*) Holtzmann's theory makes the interpolator very chary of interpolating, yet prodigal in writing a new letter to the Ephesians, when he might have easily so modified one or other as to make one effort do instead of two.

(*c*) Although the interpolation of ecclesiastical writings is a possibility (see, for instance, the Sibylline Books, 4 Esdras, the longer Ignatian letters, and even in such instances in Historical Books in the N.T. as the *Pericope Adulterae*, the last twelve verses in St Mark, and compare the shifting place of the Doxology in Romans), yet no indubitable evidence has yet been produced in the case of the Epistles for the dogmatic interpolation of the kind required by this hypothesis.

CHAPTER VII.

Place and Date of Writing, with some Consideration of the Relation of the Epistle to the other Epistles of the Third Group.

1. All four Epistles are alike in this, that St Paul was a prisoner at the time when he wrote them (Phil. i. 7; Eph. iii. 1; Col. iv. 18; Phm. 9).

2. But, on the other hand, while Philippians has no special relationship to any of the others, these others are closely united; Colossians to Ephesians, by style, expressions, and subject matter, and by the mention of Tychicus the bearer of them both; Colossians to Philemon by the mention of several names in common, particularly Onesimus and Archippus.

We may therefore presume that while Ephesians, Colossians, and Philemon were written at approximately the same time, Philippians was written at some little distance of time, either before or after, the Apostle being in either case in prison.

3. The place and relative date, however, of the writing of the Epistle to the Philippians is somewhat distinctly indicated.

i. The Apostle was at Rome, for this is by far the most natural meaning of each of the expressions (and much more of the combination) *ἐν ὅλῳ τῷ πραιτωρίῳ* (Phil. i. 13), and *οἱ ἐκ τῆς Καίσαρος οἰκίας* (Phil. iv. 22), and also supplies the easiest explanation of the Christian parties in the place where the Apostle was writing (Phil. i. 14—20), and of the possibility of his being put to death (i. 20 sqq.).

ii. Further, it contains so many hints of thought characteristic of the Second Group of the Epistles, particularly of Romans, the latest of that Group, that we may reasonably suppose that it

stands in closer temporal relation to them than to the other three. Compare for example Phil. iii. 3, *ἡμεῖς γάρ ἐσμεν ἡ περιτομή κ.τ.λ.* with Rom. ii. 28 sq., especially *περιτομὴ καρδίας ἐν πνεύματι οὐ γράμματι*: also Phil. iii. 9, *μὴ ἔχων ἐμὴν δικαιοσύνην τὴν ἐκ νόμου ἀλλὰ τὴν διὰ πίστεως Χριστοῦ* with Rom. passim, e.g. x. 3, *ἀγνοοῦντες γὰρ τὴν τοῦ θεοῦ δικαιοσύνην, καὶ τὴν ἰδίαν ζητοῦντες στῆσαι κ.τ.λ.*

We seem, that is to say, to hear the echoes of the controversy about Justification by Faith still sounding. Hence it is, no doubt, that the Epistle to the Philippians is more generally acknowledged to be Pauline than are Ephesians and Colossians.

iii. Again in itself Philippians appears to be earlier than Colossians and Ephesians. That indeed the tone is different is worth noticing, but it throws little light upon the relative date. It is to be expected that St Paul would write in a different tone to the Philippians from that in which he wrote to strangers like the Colossians (Col. ii. 1). The Philippian Christians were very dear to him; he had endured many sufferings in their midst; some of them at least had given a very hearty response to his first preaching among them; they had shown remarkable steadiness of faith, judging from the length of time that had elapsed since their conversion; their thoughtfulness for him had been put into action again and again when he was in need; they themselves had been ready to suffer for Christ. The tone of his letter to such consistent and mature Christians would of course be affectionate.

But in Philippians there is no trace of the thoughts that are characteristic of Colossians and Ephesians. The doctrinal difficulties that were threatening the Church at Colossae, and to some degree, as it seems, other Churches in the neighbourhood, did not exist for Philippi. And, more than that, Philippians does not suggest that these difficulties had as yet influenced St Paul's own expressions and modes of thought. It is very improbable that, if Colossians and Ephesians had been written before Philippians, the latter would contain no sign of the consideration that St Paul must have given to the subjects

brought before him so strongly, to which, too, he had given such close attention.

We therefore place the writing of Colossians at some months later, if not more, than Philippians, but while he was still a prisoner, and therefore still at Rome[1].

4. It has, however, been urged that not Rome but Caesarea was the place where Colossians, Ephesians and Philemon were written, i.e. during the two years that St Paul spent there as a prisoner before he was sent to Rome. And it may be freely granted that if the three Epistles are considered alone, without any reference to Philippians, there is nothing very decisive upon the question.

Yet the reasons adduced in favour of Caesarea seem really to come to only these[2]:

i. While in Phil. ii. 24 St Paul intends to proceed from Rome to Macedonia, in Phm. 22 he implies that he is going straight to Colossae. But to go to Colossae viâ Macedonia from Rome would be but little, if at all, out of his way in point of time, especially at certain seasons of the year.

ii. Phm. 22 speaks of Philemon preparing a lodging for St Paul at Colossae, as though his coming was certain[3], and it is urged that when St Paul was in Rome he could hardly so count upon freedom. But we know little of the circumstances under which St Paul was writing, and the fact that he was granted his liberty from Rome (unless we reject the Pastorals) shows that at some time in his stay there such an expectation of release would have been justified.

iii. It is said that Caesarea was nearer to Colossae than was Rome, and that therefore it was easier to go there. But in all

[1] On Phm. 22 see below.

[2] See in particular Hort's consideration in *Rom. and Eph.* (pp. 103—110) of Weiss' reasons; also Haupt (p. 75) who agrees with Weiss.

[3] Hort however thinks that St Paul's words are "but a playful way of saying to Philemon 'Remember that I mean to come and see with my own eyes whether you have really treated your Christian slave as I have been exhorting you'; and then giving the thought a serious turn by assuring him that 'coming is no mere jest, for he does indeed hope some day to be set free through their prayers, and then he will haste to visit them'" (*Rom. and Eph.* p. 104).

ages "the longest way round is the shortest way home," and mere distance as the crow flies is a very poor way of reckoning the time required for a journey, or the relative ease with which it can be accomplished.

iv. It has also been thought that Caesarea being nearer to Colossae and also a smaller place than Rome, Onesimus was more likely to meet St Paul there. But the reverse holds good. For Onesimus would not presumably be one of St Paul's friends (τῶν ἰδίων αὐτοῦ, Acts xxiv. 23), to be admitted to see him at Caesarea, and the very smallness of Caesarea would make it an unlikely place of refuge for a slave. On the other hand, if once Christians from Asia Minor met with Onesimus at Rome—and his dialect would soon tell them that they had found a fellow-countryman—they would persuade him to come to see St Paul, who was able to preach and teach there ἀκωλύτως (Acts xxviii. 31).

v. Yet it is this last fact which has provided the upholders of the Caesarean theory with their strongest argument. They say that St Paul had apparently much more leisure at Caesarea wherein to think over the deep problems now set before him. For, it is said (Haupt, pp. 75 sq.), that while he had at Rome controversy with other Christians (Phil. i. 15) and was free to preach, he had no such opportunity at Caesarea, and that for a man of his mental energy this would readily result in his thinking out hard questions connected with the Divine plan of salvation.

We may grant the activity of St Paul's thoughts, but must acknowledge that we are far too ignorant both of his life at Caesarea to be able to affirm that he had no other outlet for his energy, and of his life at Rome to be compelled to deny him time for such thought. It would seem much more probable that, tied as he was in Rome to one place, he had perforce quite sufficient time to decide upon the questions submitted to him arising from the state of the Colossian Church.

vi. Thus, though we freely grant the possibility of the Caesarean hypothesis being right if the three Epistles, Colossians, Ephesians, Philemon are considered alone, we cannot help feeling

that the relation in which they stand to Philippians alters the whole question, and that there is no sufficient reason for supposing them to have been written anywhere else than at Rome, and during the latter part of St Paul's First Imprisonment there, viz. 62, 63 A.D., according to Lightfoot's chronology, or 60, 61, according to Mr Turner's.

5. We must add a few words on the relation of the two Epistles, Colossians and Ephesians, to each other. There is so much matter common to them[1] that it might have been supposed to be a comparatively easy task to show from the turns in the language which was the later of the two. But in practice this test has proved to be delusive, for some passages suggest the priority of the one, others that of the other.

We shall content ourselves with indicating what appear to have been the probable steps in the writing of the two Epistles.

i. It has been suggested that St Paul had long been thinking, in fact for many years, about the greater of the subjects discussed in these Epistles. The beginnings of a philosophy of history are to be traced in the earlier Epistles. For example, St Paul gives a sketch of the religious, and especially the irreligious, development of humanity (Rom. i.); he shows how the development of sin from Adam and that of salvation in Christ are parallel, and are governed by the same law (Rom. v. 12 sqq.); and that sin is included in God's plan of salvation (Rom. xi. 32); he is able to incorporate even the unbelief of Israel in the history of salvation in such a way as to show that it will call out the faith of the Gentiles, and that this in turn will react on that of Israel (Rom. xi.); he includes the world of nature in the history of the kingdom of God (Rom. viii. 19 sqq.); he adduces the proof that the resurrection of the body has its analogy in Creation (1 Cor. xv. 35)[2].

ii. No doubt this is so far true that St Paul was accustomed to think out deep problems with regard to God's government of the world and His relation to man's needs and sinfulness, and that St Paul would be the more likely to consider these subjects

[1] See full quotations in Westcott's *Ephesians*, pp. xlii. sqq.
[2] Cf. Haupt, Introd. p. 77.

if he were, by one cause or another, prevented from carrying on his active practical work. But it must be remembered that St Paul never shows any trace of being what we may call a theoretical thinker. He never shows, that is to say, any desire to make a doctrinal system of Christianity just because he takes pleasure in thinking out the inter-relation of various truths. On the contrary, it was, in every case of which we have cognisance, the practical difficulties in which his correspondents found themselves that drew out from him his doctrinal statements. Even the Epistle to the Romans is no exception, for it is little more than the more logical marshalling of the arguments adduced in the Epistle to the Galatians with reference to the wider outlook of affairs in the Church at Rome.

iii. Hence, while we may suppose that St Paul had been thinking over many points of what is now called Christian philosophy, yet his conclusions on the higher mysteries of the faith had been probably separate and unsystematised. Then came the news of the state of affairs at Colossae, which summoned him to give practical advice, and to crystallise his thoughts upon certain doctrinal details, in particular upon the relation of the Son of God to the supernatural beings, and the consequent attitude of the believer to both Him and them. He was, in any case, writing to a prominent citizen of Colossae to plead for Onesimus, and he takes the opportunity of writing to the Church there such advice as may help them in their present needs.

iv. But the writing of the Epistle to the Colossians, and the opportunity that has presented itself of sending a messenger there, remind him of the needs of the whole body of Churches in what was, in comparison with Rome, the neighbourhood of Colossae. The same messenger can take a letter to them also, and so St Paul writes his Circular Letter known as the Epistle to the Ephesians.

His thoughts have been dwelling upon the special requirements of the Colossian Christians, but they have led him to see more clearly than ever the glory of Christ as being the revelation of God, and also the greatness of God's wisdom in bringing about

salvation. He has also realised more clearly that individual believers (not strictly Churches, see Hort, *Rom. and Eph.* p. 130) do not stand alone in either their needs or their blessings, but that all are bound together in one Body under the one Head. St Paul thus formulates the doctrine of the Church with greater precision than he had ever formulated it previously.

v. A further reason for the difference of outlook in the two Epistles is probably that while St Paul had in the one as his immediate practical object the building up of the local Church at Colossae and its protection from errors actually pressed upon them, his desire in the other was rather to strengthen the Church as a whole by insisting on its unity. Possibly there was the more need for this in the efforts put forth by the Government to make the worship of the Emperor the one great religion of the district (cf. Ramsay, *Letters to the Seven Churches*, cc. x. and xxii., and *Cities and Bishoprics*, p. 53), and in any case it would be of great assistance to the various Christian individuals (and therefore of course communities) in the neighbourhood, not to feel themselves isolated, but corporal parts of one whole. Hence in the Circular Letter he insists on the truth of the oneness of the Church, and, though he deals in part with the same subjects as in Colossians, his attitude towards them is different.

Thus while in Col. i. 15—18, ii. 9 he brings out emphatically the relation of the Son to the Father, appending to it that of His relation to the Church, in Eph. i. 22 sq. the former almost disappears, and His relation to the Church is alone emphasized. So in Col. ii. 14 he speaks of the doing away of any ceremonial hindrance between us and God, but in Eph. ii. 13—15 of the removal of such a hindrance between Jews and Gentiles; the unity of the Church is his absorbing thought. Similarly in Colossians iii. 18, 19 the reciprocal duties of wife and husband are enforced only as a practical matter, but in Eph. v. 25—32 this leads up to the fact that the relation of wife to husband is a figure of that between the Church and Christ (see further, Lightfoot, *Biblical Essays*, p. 395 n.).

vi. It is perhaps worthy of notice, as tending to meet forms of opinion apt to obscure the real issues of the Christian life,

that St Paul's advance in the intellectual percèption of doctrinal truths appears to have been no hindrance to his advance in spiritual knowledge; but that, on the contrary, with his ever-deepening perception of the spiritual possibilities that exist for us in Christ, he gained an increasingly clearer perception of both the character (if the term may be used) of God, and of His relation to the believer, and, accompanying this, of the duties of the believer and the best way of carrying them out. St Paul, that is to say, received in himself the answer to his prayer that his readers might be filled with *τὴν ἐπίγνωσιν τοῦ θελήματος αὐτοῦ ἐν πάσῃ σοφίᾳ καὶ συνέσει πνευματικῇ* (Col. i. 9).

CHAPTER VIII.

The Text.

1. The Authorities for the Text of Colossians and Philemon are practically the same as those for the Pauline Epistles generally. Referring students for detailed information to Scrivener's *Introduction* (Miller's edition, 1894), or to Nestle's *Introduction* (E. T. 1901), Kenyon's *Handbook* (1901), Lake, *The text of the N.T.* (3rd ed., 1904), and to the articles in Hastings' *Dictionary of the Bible* (Nestle, Bebb, Murray), and in the *Encyclopaedia Biblica* (Burkitt), and also to Sanday-Headlam, *Romans*, pp. lxiii.—lxxiv., it will be sufficient to give here as brief and summary a conspectus as possible of the authorities for the Text of these two Epistles. The evidence is generally taken from Tischendorf's Eighth Edition.

i. Manuscripts.

(a) *Uncials.*

Cent.	Sign	Name	Present Home	Remarks
4	ℵ	Sinaiticus	St Petersburg	Originally contained whole Greek Bible. Complete in N.T. Contains also *Ep. Barnabas* and part of *Shepherd of Hermas*. Text with strong admixture of "Western" readings. ℵ[a] contemporary or nearly so. ℵ[b] prob. 6th cent. ℵ[c] prob. beginning of 7th cent.

Cent.	Sign	Name	Present Home	Remarks
4	B	Vaticanus	Rome	Originally contained whole Greek Bible. In N.T. now complete except Philemon, Pastoral Epp., Heb. ix. 14—end, Apoc. Even in the Epp. its text is probably less corrupt than that of any other MS. Both א and B probably "belonged to the great library collected by Pamphilus at Caesarea" (Burkitt, *Enc. Bib.* p. 4987).
5	A	Alexandrinus	Brit. Mus.	Originally contained whole Greek Bible, adding Ep. of Clem. and the so-called 2nd Ep. of Clem. In N.T. complete from Matt. xxv. 6 with lacunae at John vi. 50^b—viii. 52^a, and 2 Cor. iv. 13^b—xii. 7^a.
,,	C	Ephraemi	Paris	Palimpsest, the upper writing being works of S. Ephraem in Syriac, copied in the 12th cent. It originally contained whole Greek Bible. Now only in large fragments. Col. is complete, also Philemon.
6	D	Claromontanus	Paris	Contains the Pauline Epp. only. Graeco-Latin (see d, infra) in stichometrical form. Inserts between Phm. and Heb. a stichometrical list of the canonical books of the O.T. and N.T. D^b is said to be of the 7th cent. D^c of the 9th or 10th cent.
,,	H	Coislin 202	St Petersburg and Paris	Fragments of this MS. of the Pauline Epp. exist at Paris, Mt Athos, Moscow, St Petersburg, Kieff, etc., having in all 41 leaves. One leaf at St Petersburg contains Col. iii. 4—11. Other passages, viz. i. 24—26 (*νῦν...τὸ μυστήριον τό*), ii. 8—11 (*καὶ κενῆς...σαρ-*

Cent.	Sign	Name	Present Home	Remarks
				κός), ii. 17—19 (τὸ δὲ σῶμα... τοῦ θεοῦ), have been recovered by Dean J. Arm. Robinson from stains on opposite leaves (apparently at Paris) and published by him in *Euthaliana* (*Texts and Studies*, 1895). H* = original hand, H** = the hand that re-inked the letters.
9	E	Sanger-manensis	St Petersburg	Graeco-Latin copy of D, therefore not cited.
10	G	Boernerianus	Dresden	Pauline Epp. only. Graeco-Latin.
9 or 10	F	Augiensis	Trin. Coll. Camb.	Graeco-Latin. Either "in its Greek text a transcript of G," or "an inferior copy of the same immediate exemplar" (Hort, *Introd.* § 203). Therefore not cited except when the Greek differs from the Latin text.
9	K	Mosquensis	Moscow	Catholic Epp. and Pauline Epp. Formerly at Mt Athos.
9	L	Angelicus	Rome	Acts from viii. 10, Cath. Epp., Pauline Epp. to Heb. xiii. 10, thus including Philemon.
9	P	Porphyrianus	St Petersburg	Palimpsest, Acts, Cath. Epp., Paul. Epp., Apoc., and fragments of 4 Maccabees. Its upper writing contains fragments of the commentary of Euthalius.

(*b*) *Cursives.*

11	17		Paris	= 33 of the Gospels and 13 of Acts. Contains some of the Prophets and all the N.T. except the Apoc.
? 11	67**		Vienna	The marginal corrector of 67.

ii. VERSIONS.

(a) *Latin.*

(a) *Old Latin.*

d Latin text of D (i.e. 6th cent.), but more than a mere translation of the Greek, and often agreeing with quotations by Lucifer of Cagliari (*ob.* 371 A.D.).

e Apparently a mere transcript of d (see above).

g Latin text of G (i.e. 9th cent.).

f Not quite only a transcript of g, and is therefore sometimes to be quoted.

m 8th or 9th cent. Quotations from all N.T. books except Philemon, Hebrews, 3 John, found in *Liber de divinis Scripturis sive Speculum*, erroneously attributed to Augustine (see H. A. A. Kennedy in Hastings' *D.B.* III. pp. 51, 52).

r 5th or 6th cent., contains no part of Colossians or Philemon.

(β) *Vulgate*, i.e. Jerome's revision of the Old Latin (N.T. 383—385 A.D.). For a full list of the MSS. see H. J. White in Hastings' *D.B.* IV. pp. 886—890; only the more important can be named here.

Amiatinus (beginning of 8th cent.). The whole Bible, written either at Wearmouth or Jarrow, by the order of Abbot Ceolfrid, and taken by him, 715 A.D., as a present to the Pope, but, he himself dying on the way, his followers carried it on to Rome. Now at Florence. Named from Monte Amiata, where it was when used in the Sixtine revision.

Fuldensis (6th cent.). The whole N.T., "written for Bp Victor of Capua, and corrected by him A.D. 541—546." Now at Fulda in Prussia; contains Epistle to Laodiceans after Colossians.

Toletanus (probably 8th cent.). Whole Bible. Spanish.

Cavensis (probably 9th cent.). Whole Bible. Written in Spain, now in the Benedictine Abbey of Corpo di Cava, near Salerno.

Bobbiensis (9th to 10th cent.). Now at Milan, containing Chron.—Pauline Epistles. A mixed text.

(b) *Syriac.*

See especially Burkitt in *Encycl. Bibl.* 4998—5006. No MS. of the Old Syriac version of St Paul's Epistles has yet been found, though the quotations in Aphraates and the commentaries of Ephraem prove the existence of a version earlier than the Peshiṭta. But, as Mr Burkitt points out (p. 5004), "Readings of the Armenian Vulgate which differ from the ordinary Greek text, especially if they are supported by the Peshiṭta, may be considered with some confidence to have been derived from the lost Old Syriac."

(*a*) *Peshiṭta*, or Syriac Vulgate, i.e. "the Simple," perhaps with reference to the simplicity of its form as distinguished from "the Hexaplaric version of the O.T. and the Harclean of the N.T., editions which were furnished with marginal variants and other critical apparatus." Apparently dating (as distinguished from the Old Syriac) from the episcopate of Rabbūla, Bishop of Edessa 411—435 A.D.

(β) *Philoxenian.* A revision of the Peshiṭta made in 508 A.D. for Philoxenus, Bp of Mabbōg, but no part of it seems to exist for the Pauline Epistles. The *Versio Philoxeniana*, published by Jos. White between 1778 and 1803, is really the version next to be mentioned.

(γ) *Harclean.* In 616 A.D. Thomas of Heraclea (Ḥarḳel), Bp of Mabbōg, made at Alexandria an elaborate revision of the Philoxenian. It was edited as above. Its value for textual criticism lies partly in its excessive literalness, partly in the critical notes containing various readings from two (or three) Greek MSS. collated by Thomas at Alexandria. The text is "almost invariably that of the later Greek MSS." Thus it is important to refer to both text and margin.

(δ) *Palestinian.* Written in "a variety of the Western Aramaic, almost identical with that of the later Galilaean Jews." "The language in which it is written comes nearest of all known Christian dialects to that spoken by Jesus and the apostles" (Burkitt, *Encyc. Bibl.* 5005). The version seems to date from the sixth or the earlier part of the seventh century. It survives only

in fragments. Of Philemon nothing remains, and of Colossians only iv. 12—18, printed by Mr G. H. Gwilliam (Oxford, 1893), from a MS. of probably the eighth century.

(c) *Egyptian.*

On these versions see Forbes Robinson in Hastings' *D.B.* I. pp. 668—673, and Burkitt's later article in *Encycl. Bibl.* 5006—5011. They represent the three chief dialects of Coptic.

(α) *Sahidic* (formerly called Thebaic), the version of Upper (i.e. Southern) Egypt; originally of the whole Bible, but now existing only in large fragments. It can be traced back to the early part of the 4th cent., and probably dates either from then or from the end of the 3rd cent. Its text is similar to that of ℵ and B, though with somewhat more "Western" readings.

(β) *Fayyūmic* (formerly called Bashmuric), the version of the Fayyūm. Its date is unknown and its relation to the Sahidic obscure.

(γ) *Bohairic* (formerly called Memphitic, or simply Coptic), the version of the Bohaira (i.e. "Lake"), "a district near Alexandria between Lake Mareotis and the west arm of the Nile," therefore almost certainly of Alexandrian origin. It was formerly assigned to the 2nd cent., but more recent investigations place it as late as the 6th cent. "Its chief allies are Cod. Regius (L) of the Gospels, a MS. probably written in Egypt in the 8th cent., and among the Fathers not so much Clement and Origen as Cyril of Alexandria." It contained originally the whole Bible, regarding, however, the Apocalypse as uncanonical.

(d) *Armenian.*

The origin of this version is very uncertain, but it appears to be fairly clear that the earliest attempts at translating the Scriptures into Armenian were based on Syriac codices, and also that the Syriac text employed was not the Peshiṭta but the Old Syriac, both in the Gospels and in the Epistles. This primitive (?? 3rd cent.) version was thoroughly revised from the Greek about the middle of the 5th cent., the Greek text used being apparently akin to ℵB.

(e) *Ethiopic*,

i.e. in Ge'ez, the classical language of the Abyssinians. Not older than the 5th or 6th cent.

(f) *Gothic*.

Made by Ulphilas in the middle of the 4th cent. Fragments more or less extensive of all the books of the N.T. except Acts, Catholic Epistles, and Apocalypse. Its text appears to be "largely Syrian and largely Western, with a small admixture of Non-Western readings" (Hort, *Introd.* § 218).

iii. Fathers.

It does not seem to be worth while giving any list here. Every student will of course bear in mind that, valuable though their testimony is by reason of their time and locality being known, and, sometimes, by reason of their representing whole Churches rather than their private opinions, yet in only too many cases critical editions of their works have not been made. Hence, speaking generally, their evidence against the Received Text is of more weight than that in its favour.

2. The Grouping of the Authorities is not so marked in the Pauline Epistles as in the Gospels, the "Western" text in particular having far less addition and omission. Mr Lake (p. 72) gives the following groups:

Neutral.—ℵB [AC] boh [Orig.].

"*Western.*"—DEFG[B] Old Lat. early Lat. Fathers.

Alexandrian.—If anywhere in [AC Orig.].

And also a *Caesarean* group, ℵ^{c} H. Euthal.

i. The following passages of Binary Groups containing B (Hort, § 305), are of interest.

Besides the combination ℵB, which appears to be always right in Colossians:

i. 12, ὑμᾶς,

ii. 2, εἰς πᾶν πλοῦτος,

iv. 12, σταθῆτε,

we have

(*a*) BC, i. 3, τῷ θεῷ πατρί (right).

(*b*) B 17, ii. 13, ἡμᾶς (hardly right).

iii. 12, ἅγιοι **καὶ** ἠγαπημένοι. They omit καὶ (probably wrong).

(*c*) B 67**, i. 18, **ἡ** ἀρχή (right).

iii. 15, ἐν **ἑνὶ** σώματι. They omit ἑνί (possibly right).

iv. 15, αὐτῆς (very uncertain, but on the whole perhaps wrong).

(*d*) BD (Hort, § 306).

ii. 7, τῇ πίστει, not **ἐν** τ. π. (right).

iii. 4, ἡ ζωὴ ἡμῶν, not ὑμῶν (probably right).

iii. 21, ἐρεθίζετε (probably right).

ii. The following examples of "singular" and "subsingular" (i.e. with only secondary support) readings of B may be noticed (Hort, §§ 308—325):

i. 3, Ἰησοῦ [Χριστοῦ], B omits (perhaps right).

i. 4, ἣν ἔχετε, B omits (probably right).

i. 9, καὶ αἰτούμενοι, B omits (wrong).

i. 12, εὐχαριστοῦντες **ἅμα** (possibly right).

i. 14, ἔσχομεν, not ἔχομεν (uncertain).

i. 20, ἐπὶ **τῆς** γῆς, B omits (probably wrong).

i. 22, ἀποκατηλλάγητε (uncertain, but probably wrong).

ii. 2, τοῦ θεοῦ, Χριστοῦ (probably right).

ii. 16, **καὶ** ἐν πόσει (very doubtful).

ii. 23, **καὶ** ἀφειδίᾳ σώματος, B omits (very doubtful).

iv. 3, τὸ μυστήριον τοῦ **θεοῦ**, B*L (hardly right).

iii. On the other hand the local "Western" element of B has affected the text (Hort, § 320) in

i. 12, B has the conflate καλέσαντι καὶ ἱκανώσαντι.

iv. The following cases occur "where BDG or BG with other chiefly Western documents stand alone among Pre-Syrian documents" (Hort, § 341):

i. 3, **ὑπὲρ** ὑμῶν (probably wrong).

i. 20, the omission of δι' αὐτοῦ (2nd) (probably wrong).

ii. 10, **ὅ** ἐστιν (probably wrong).

ii. 12, ἐκ τῶν νεκρῶν (very doubtful).
ii. 17, ὅ ἐστιν (perhaps right).
iii. 16, ἐν τῇ χάριτι, ℵ^{c}BD*G (wrong).
iii. 22 ἐν ὀφθαλμοδουλείᾳ (sing.), ABDG (wrong).
iv. 3, δι' ὅν, BF^{gr}G (hardly right).

v. In Philemon the absence of B would appear to render only one passage seriously uncertain (cf. Hort, § 343):

v. 6, παντὸς ἀγαθοῦ [τοῦ] ἐν ἡμῖν.

vi. It is instructive to notice that ℵ alone or in a Binary Group is generally wrong (cf. Hort, § 307).

(*a*) "singular" or "subsingular" readings of ℵ:
i. 12, τῷ θεῷ πατρί (wrong).
i. 18, ἐκ τῶν νεκρῶν, ℵ* omits ἐκ (wrong).

(*b*) ℵ*D*:
iii. 14, ὅς ἐστιν (wrong).

(*c*) ℵP:
i. 23, κῆρυξ καὶ ἀπόστολος (wrong).

CHAPTER IX.

A Brief Analysis of the Epistle.

In the case of a writer like St Paul, who is at once so condensed in style and at the same time so fond of enlarging upon a subject on which he has previously touched, no analysis can be perfect and final, but the following summary of the chief thoughts of the contents of the Epistle may be useful[1]:

(*A*) i. 1, 2. *Salutation.*

(*B*) i. 3—14. *Introduction.*

(*a*) i. 3—8. Introductory thanksgiving for their effective reception of the Gospel as first taught them.

(*b*) i. 9—14. Prayer for them, with the reason for their gratitude to God, viz. their emancipation in Christ.

(*C*) i. 15—ii. 5. *Doctrinal and personal preparation for the direct subject of his letter.*

(*a*) i. 15—23. Christ's office and work described, and the aim of their emancipation stated.

(*b*) i. 24—ii. 5. St Paul's appeal to them is based on his glad toil for them and his personal interest in them.

(*D*) ii. 6, 7. *Transition.* Reception of truth must be put into life.

(*E*) ii. 8—19. *His central subject; direct warning against the false teachers.*

(*a*) ii. 8—15. You have in Christ far more than the false teachers promise you and demand of you. He is superior to all spiritual powers.

[1] See more fully in the Commentary at each larger division. An elaborate and minutely articulated analysis may be found in Mr G. W. Garrod's *The Epistle to the Colossians—Analysis and Examination Notes*, 1898.

(*b*) ii. 16—19. Therefore hold yourselves free as regards rules of ritual, and do not be led into the worship of angels, for this means a weaker hold of Christ.

(*F*) ii. 20—iii. 4. *Transition* to detailed practical directions, both negatively and positively.

(*G*) iii. 5—iv. 1. *Practical duties*,

(*a*) iii. 5—17, in the individual,

(*b*) iii. 18—iv. 1, in the relations of a household.

(*H*) iv. 2—6. *Appendix.*

The duty of prayer and of speaking for Christ.

(*I*) iv. 7—17. *Personal* matters and final words.

(*a*) iv. 7—9. The messengers commended to them.

(*b*) iv. 10—17. Greetings from and to individual believers.

(*J*) iv. 18. *Valediction.*

CHAPTER X.

COMMENTARIES.

THE following may be mentioned particularly. An asterisk has been prefixed to those that have been of special service in the preparation of this edition. Convenient lists of the earlier literature may be found in Meyer on Romans and on Colossians, and of the later in Abbott.

*Chrysostom, *Hom.*, ed. F. F[ield], 1855.
Theodore of Mopsuestia (Lat. version only, with a few small fragments of Greek), ed. Swete, 1880.
Davenant, Bp of Salisbury, 1627 (E. T. by J. Allport, 1831).
*Wetstein, *Nov. Test.* 1752.
*Bengel, *Gnomon N.T.* 1773 (ed. Steudel, 1862).
*Meyer (E. T. 1879).
von Soden, 1891.
Oltramare, 1891.
*Haupt, 1897.
*Weiss, B., 1902.
*Ewald, P., 1905.
Alford, 4th ed., 1865.
*Ellicott, 5th ed., 1888.
*Lightfoot, 1st ed., 1875.
*Moule, 1898.
*Beet, 1890.
*Abbott, T. K., 1897.
Peake, 1903.

Frequent reference has also been made to [Dean] J. A[rmitage] R[obinson's] *Ephesians*, 1903.

"Quomodo Christiani res civiles debeant tractare ex principiis altioribus."

BENGEL.

INTRODUCTION TO PHILEMON.

I.

CANONICITY AND GENUINENESS.

The Epistle is so short and so personal that it does not easily lend itself to quotation, especially by writers who, as for example Irenaeus, are chiefly occupied with doctrinal questions.

1. Orthodox:

i. Ignatius possibly has echoes of it in *Eph.* § 2 *κατὰ πάντα με ἀνέπαυσεν* (cf. Phm. 7 and 20), and *ὀναίμην ὑμῶν διὰ παντός* (cf. Phm. 20). Compare *Magn.* § 2 *οὐ γὰρ ὀναίμην*, and *ad Polyc.* §§ 1, 6.

ii. Theophilus *ad Autol.* i. 1 (?183—185 A.D.) too has the same play upon *εὔχρηστος...ἄχρηστος* that is found in Phm. 11.

iii. The Muratorian Canon names it before the Epistles to Titus and Timothy; "ad filemonem unam."

iv. Tertullian does not quote it, but shows that he received it by his remark about Marcion (vide infra).

v. Origen appears to be the earliest writer who actually quotes it. He also ascribes it to St Paul: *ὅπερ καὶ ὁ Παῦλος ἐπιστάμενος ἔλεγεν ἐν τῇ πρὸς Φιλήμονα ἐπιστολῇ τῷ Φιλήμονι περὶ Ὀνησίμου· ἵνα μὴ κατ' ἀνάγκην τὸ ἀγαθὸν ᾖ, ἀλλὰ καθ' ἑκούσιον* (= Phm. 14, *Hom.* xix. on Jer. 2). Cf. *Matt. Comm.* §§ 66, 72.

vi. Eusebius doubtless includes it among his *ὁμολογούμενα*, for he does not mention it by name among the *ἀντιλεγόμενα* or the *νόθα* (*H.E.* iii. 25), and also says *τοῦ δὲ Παύλου πρόδηλοι καὶ σαφεῖς αἱ δεκατέσσαρες* (iii. 3).

vii. On the other hand there are reasons for thinking that it was not included in the earliest form of the Syriac Canon, for (*a*) Ephraem does not comment upon it, (*b*) the Armenian version, which appears to have been based upon the Syriac (vide supra, p. lix., cf. Zahn, *Canon* II. pp. 564 n. 1003), does not show traces of Syriac influence here. Ephraem accepted, and commented fully upon, the spurious Third Epistle to the Corinthians, and this is also found in the Armenian Version. Perhaps the early Syriac Canon made up the recognised number (14) of St Paul's epistles by including it instead of the Epistle to Philemon (see J. Arm. Robinson, *Euthaliana*, 1895, p. 91).

2. Unorthodox:

Marcion included it in his Canon, presumably on account of its brevity; cf. Tertullian, *soli huic epistolae brevitas sua profuit, ut falsarias manus Marcionis evaderet* (*c. Marc.* v. 21).

We thus find that not only is it used by early writers, but also it is included in the earliest lists of the Pauline Epistles (Marcion, the Muratorian Canon), and that its absence from the earliest form of the Syriac Canon may be satisfactorily explained.

The genuineness of the Epistle has not been denied until recent times, and even so hardly for any other reason than its close connexion with Col. See a summary of the opinions of Baur, Pfleiderer, Weizsacker, in van Manen's article in the *Encycl. Bibl.* coll. 3693 sq. He himself after urging our ignorance of Philemon, Apphia, and Archippus, says that the "surprising mixture of singular and plural both in the persons speaking and in the persons addressed"[1] indicates an unnatural style, and suggests that "the epistle was written under the influence of a perusal of 'Pauline' epistles, especially those to the Ephesians

[1] Is this so? In W.H. the first and the second persons singular are used throughout, except in *vv.* 1—3, 6, 22, 25, where the reason for the plural is obvious.

and the Colossians." It was therefore written in the second century (see coll. 3634). He further supposes that the author made use of the incident mentioned in Pliny's letter (see below, p. lxix.), but changed the freedman into a slave, and idealised the subject from a Christian standpoint. It was probably written in Syria (or, it may be, in Asia Minor) about 125—130.

This theory is so far valuable that its author perceives that Phm. is closely connected with Col., but for all else it is much too fine spun to command the general acceptance of scholars. He quite fails to show sufficient reason for the forgery of such a simple and touching letter. Why, if the letter be genuine, we should be expected to know much about the persons to whom it was addressed, does not appear.

On the connexion between the Epp. of Col. and Phm. see the Introduction to Col. p. li. and on the presence of Onesimus in Rome, ib. pp. xlviii. sq.

II.

The Epistle in relation to Slavery.

1. It must not be thought that no progress in right opinion upon the subject of slavery had been made before the influence of Christianity. In Rome at least a law issued by Augustus expressly limited the absolute power of a master over his slaves, and appointed a judge in cases of serious difference between them[1], and Claudius issued an edict giving "the Latin freedom" to slaves abandoned by their masters for serious illness. But it was not until the time of Hadrian (117—138 A.D.) that the power of life and death over slaves was actually taken away from their masters.

Seneca again urged in the first century that knight and

[1] Cf. Zahn, *Sclaverei u. Christenthum in der alten Welt*, 1879, p. 155. The reference appears to be to the Lex Petronia, which prohibited masters from making their slaves fight with wild beasts in mere caprice without an order from a judge. The state of slaves in Rome had become much worse in the first century B.C. than in earlier times; see Triebs, *Studien zur Lex Dei*, 1905, pp. 188 sqq.

freeborn and slave were but names due to vanity or wrong, and protested against the gladiatorial shows, saying, Man is a holy thing to man, and he is killed for play and sport! So also he praises his friend for treating his slaves in a friendly and trustful way: "They are slaves, you urge; nay, they are men. They are slaves; nay, they are comrades. They are slaves; nay, they are humble friends. They are slaves; nay, they are fellow-slaves, if you reflect that fortune has the same power over both[1]." And though he recalls the proverb of fearful import in a community where slaves out-numbered their masters, "so many slaves, so many enemies," he adds, "We do not have them as enemies, we make them so," and he bids his reader "make thyself respected rather than feared[2]."

The letter of Pliny the younger (*Ep.* ix. 21) to a friend pleading for a freedman of the latter is translated in full by Lightfoot (*Philemon*, pp. 384 sq.). It is very touching, but the possibility mentioned is very suggestive: "concede something to his youth, something to his tears, something to your own indulgent disposition. *Do not torture him*, lest you torture yourself at the same time."

2. The true precursor however of Christian teaching upon slavery is not heathenism, even at its best in philosophic utterance, but Judaism.

True that slavery of a kind was permitted in the Old Testament, but it was very different from that prevalent among the heathen. It was, as regards Israelite slaves, tempered alike by the remembrance, religiously inculcated and often repeated, that all Israelites had sprung from one stock, and were all alike under the special protection of the one God, and also by special legislation enjoining the emancipation of Israelitish slaves every seven years[3], and also the emancipation of a slave who had been seriously injured by his master (Ex. xxi. 26). Slaves of heathen origin were doubtless included under the command to rest on the Sabbath, a charge enforced on their masters by the reminder

[1] Lightfoot's translation in *St Paul and Seneca* (*Phil.* p. 280).
[2] Zahn, loc. cit.
[3] Ex. xxi. 2; Deut. xv. 12. See Philo, *De Septenario*, § 9 (II. p. 286).

that they themselves had once been slaves in Egypt (Deut. v. 14, 15). There is no trace in Old Testament history of the harshness and cruelty which was common in Greece or Rome. In fact Job's words, when pressed to their legitimate issue, result in Christian teaching: "If I did despise the cause of my manservant or my maidservant...did not He that made me in the womb make him? And did not one fashion us in the womb?" (xxxi. 13—15.)

Further, this element of mercy had been strengthened by the later teaching of Jewish leaders. Philo speaking of servants says, "it is not the condition of fortune, but the harmony of nature, which, in accordance with the Divine law, is the rule of justice[1]." He also says that the Essenes possessed no slaves, for they considered slavery to be contrary to the dignity of man: "They do not use the ministrations of slaves, looking upon the possession of servants or slaves to be a thing absolutely and wholly contrary to nature, for nature has created all men free[2]."

3. What was the attitude of the Christian Church towards slavery?

i. It is evident that four courses were open. The Church might condone and even praise it. This has been the attitude of individuals, even among the clergy, in times when slavery has become a prominent question; or it might take up the cause of the slave so vehemently as to bring about a social upheaval; or it might put the matter on one side, regarding it as out of its province; or it might, as it actually did, teach that slavery could not be defended upon principle, and discourage it as far as possible, waiting however for time to produce a strong feeling against it.

For it must be remembered, first, that Christianity does not profess to improve the world, but does proclaim the redemption of the world[3]. It was no more the business of the

[1] *De Spec. Leg.* § 25 (II. p. 323) in Yonge's translation.

[2] *De Vitâ Contemp.* § ix. (II. p. 482 Yonge's translation). Cf. also Josephus, *Antt.* XVIII. 1. 5.

[3] "Das Evangelium ist nicht ein Programm der Weltverbesserung, sondern Verkündigung einer Welterlösung." Zahn, op. cit. p. 160.

Church than it was the business of the incarnate Christ (Lk. xii. 14) to be a judge in earthly matters. The Church was to be a great tree, under the shadow of whose legislation the nations were eventually to take shelter, and it was to be leaven, ultimately leavening the whole lump of human thought and action.

ii. Slavery was a question of grave importance to the Church from the very first. A large proportion of its members must have belonged to the slave class. But to become a Christian brought to a slave temptations of a special kind[1]. If his master was a believer he might think that because he was equal to his master both in Divine worship and in relation to the one Master in heaven, he was therefore justified in considering himself on an equality with him in all else. Against this St Paul writes 1 Tim. vi. 2.

Again, if his master was still a heathen, and treated him harshly, he might, with his new learning of the duty of justice and mercy, be the more shocked at him and feel justified in trying to resist him (1 Pet. ii. 18); or he might feel that he had as a Christian no right to remain a slave of any mere man, and endeavour in some way to escape from so galling a condition (1 Cor. vii. 21).

For it was not only a matter of service and compulsory obedience; there was also the question of whether it was allowable to a Christian to take part, even under compulsion, in the many practices of heathen daily life that had reference to religion. "At every turn he must have been called upon to bow his head in the house of Rimmon, to fetch the incense for his master to burn, to dress the doors with branches on pagan festivals, to wear clothing embroidered with idolatrous emblems[2]."

But if he did set his mind on obtaining his freedom, he might think that fresh opportunities came to him by belonging to a Christian community. Might not some of the contributions raised Sunday by Sunday be used to buy him from his master

[1] Cf. Bigg on 1 Pet. ii. 18.
[2] Bigg, loc. cit.

and so to set him free? That this was a real temptation may be seen from Ignatius' words to Polycarp (§ 4), "Let them not long to be set free at the expense of the community, lest they be found slaves of their own desires[1]."

iii. But the Church (in at least its early days) remained free from all complicity with slavery. There is no example in the Christian literature of the first three centuries of a Christian selling his own slave, or any Christian slave, to another master[2]. And on the other hand no Church office was shut to slaves as such[3]. Chrysostom could say with truth, "The Church knows no difference between slaves and masters[4]."

4. In the formation of a right Christian opinion the Epistle to Philemon must have played an important part. It was written by the greatest of all the apostles on behalf of a slave; whom he says he regarded as his own bowels; for whom he entreated the sympathy of the very master from whom the slave had once fled, and whom, as it seems, this slave had robbed; without (in all probability) hinting that Philemon should set Onesimus free, yet implying that he, with the other Christians who met for worship in his house, should honour Onesimus even though a slave, and admit him to full Christian privileges. Thus the letter emphasizes the enormous change that Christianity had brought to all slaves. It showed by a concrete example the truth stated in the contemporary letter that in Christ there is neither bond nor free (Col. iii. 11), and that earthly connexion or condition is unimportant compared with spiritual relationship to God. It was the abolition of the slavery of his will, and its consequent freedom to serve God, that turned Onesimus from a slave in heart to a free man in Christ. That it was a contradiction of the ideal of freedom to be enslaved in body when the

[1] μὴ ἐράτωσαν ἀπὸ τοῦ κοινοῦ ἐλευθεροῦσθαι, ἵνα μὴ δοῦλοι εὑρεθῶσιν ἐπιθυμίας.

[2] Zahn, op. cit. p. 174.

[3] Callistus Bishop of Rome (218—223 A.D.) had been a slave, and a runaway slave, of whose manumission we know nothing, but while Hippolytus rakes up everything against him that he can he never mentions his slavery as an objection to him.

[4] Zahn, op. cit. p. 176.

soul was free—however important relatively this latter was—a very slight philosophical training could readily discover. Men might be trusted to see, in other words, that slavery was ideally, and therefore fundamentally, opposed to Christianity, even though it was not easy to see how the bodily liberty of all Christian people could be secured without overthrowing the fabric of society.

Nor indeed was the problem solved until society itself became changed. As men learned that manual labour was in itself no disgrace; as the system spread of paying money for services rendered; as it was perceived with increasing clearness—though the vision is far from perfect even yet—that Christian principles must pervade every department of life, so was it more and more evident that slavery was contrary to the will of God and to the rights of man.

5. Into the history of the abolition of slavery in Christian lands this is not the place to enter. It is more important to note that while no professing Christian nation now holds slaves there are still very many millions of slaves in heathen and Mohammadan countries. It is indeed impossible even to guess at all accurately at their number. When however it is stated by an eyewitness that only eleven years ago there were probably five million slaves in Hausa-land alone[1] (though now these are supposed to have been set free), and we are also told that one Arab dhow captured in 1902 contained 700 slaves[2], we can form some idea of the vastness of human misery that slavery is still causing among nations and peoples who have not known the teaching of Christ, and we can appreciate the better the greatness of the change already brought about by the Gospel.

[1] Canon C. H. Robinson at the annual meeting of the British and Foreign Anti-Slavery Society, 1905.

[2] Sir William Lee-Warner at the same meeting.

III.

Analysis.

vv. 1—3. Address and greeting.

vv. 4—7. Introductory thanksgiving for Philemon's faith and kindness to the saints.

vv. 8—20. The request.

vv. 21, 22. Sure of Philemon's obedience he hopes to come to him soon.

vv. 23, 24. Salutations from friends.

v. 25. Final benediction.

IV.

Commentaries.

The list for the Epistle to the Colossians applies very closely to the Epistle to Philemon. In the International Critical Commentary however Philemon has been taken by M. R. Vincent (1897) instead of T. K. Abbott. Quite recently Dr A. H. Drysdale has issued a suggestive devotional commentary on our Epistle, with a valuable bibliography (1906).

ΠΡΟΣ ΚΟΛΑΣΣΑΕΙΣ

1 [1]Παῦλος ἀπόστολος Χριστοῦ Ἰησοῦ διὰ θελή-
ματος θεοῦ καὶ Τιμόθεος ὁ ἀδελφὸς [2]τοῖς ἐν Κολοσσαῖς
ἁγίοις καὶ πιστοῖς ἀδελφοῖς ἐν Χριστῷ· χάρις ὑμῖν καὶ
εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν.

[3]Εὐχαριστοῦμεν τῷ θεῷ πατρὶ τοῦ κυρίου ἡμῶν
Ἰησοῦ [Χριστοῦ] πάντοτε περὶ ὑμῶν προσευχόμενοι,
[4]ἀκούσαντες τὴν πίστιν ὑμῶν ἐν Χριστῷ Ἰησοῦ καὶ
τὴν ἀγάπην [ἣν ἔχετε] εἰς πάντας τοὺς ἁγίους [5]διὰ
τὴν ἐλπίδα τὴν ἀποκειμένην ὑμῖν ἐν τοῖς οὐρανοῖς, ἣν
προηκούσατε ἐν τῷ λόγῳ τῆς ἀληθείας τοῦ εὐαγγελίου
[6]τοῦ παρόντος εἰς ὑμᾶς, καθὼς καὶ ἐν παντὶ τῷ κόσμῳ
ἐστὶν καρποφορούμενον καὶ αὐξανόμενον καθὼς καὶ ἐν
ὑμῖν, ἀφ' ἧς ἡμέρας ἠκούσατε καὶ ἐπέγνωτε τὴν χάριν
τοῦ θεοῦ ἐν ἀληθείᾳ· [7]καθὼς ἐμάθετε ἀπὸ Ἐπαφρᾶ τοῦ
ἀγαπητοῦ συνδούλου ἡμῶν, ὅς ἐστιν πιστὸς ὑπὲρ ἡμῶν
διάκονος τοῦ χριστοῦ, [8]ὁ καὶ δηλώσας ἡμῖν τὴν ὑμῶν
ἀγάπην ἐν πνεύματι. [9]Διὰ τοῦτο καὶ ἡμεῖς, ἀφ' ἧς
ἡμέρας ἠκούσαμεν, οὐ παυόμεθα ὑπὲρ ὑμῶν προσευχό-
μενοι καὶ αἰτούμενοι ἵνα πληρωθῆτε τὴν ἐπίγνωσιν τοῦ
θελήματος αὐτοῦ ἐν πάσῃ σοφίᾳ καὶ συνέσει πνευμα-
τικῇ, [10]περιπατῆσαι ἀξίως τοῦ κυρίου εἰς πᾶσαν ἀρεσκίαν
ἐν παντὶ ἔργῳ ἀγαθῷ καρποφοροῦντες καὶ αὐξανόμενοι
τῇ ἐπιγνώσει τοῦ θεοῦ, [11]ἐν πάσῃ δυνάμει δυναμούμενοι

*κατὰ τὸ κράτος τῆς δόξης αὐτοῦ εἰς πᾶσαν ὑπομονὴν
καὶ μακροθυμίαν μετὰ χαρᾶς, 12 εὐχαριστοῦντες τῷ
πατρὶ τῷ ἱκανώσαντι ὑμᾶς εἰς τὴν μερίδα τοῦ κλήρου
τῶν ἁγίων ἐν τῷ φωτί, 13 ὃς ἐρύσατο ἡμᾶς ἐκ τῆς ἐξουσίας
τοῦ σκότους καὶ μετέστησεν εἰς τὴν βασιλείαν τοῦ
υἱοῦ τῆς ἀγάπης αὐτοῦ, 14 ἐν ᾧ ἔχομεν τὴν ἀπολύτρωσιν,
τὴν ἄφεσιν τῶν ἁμαρτιῶν· 15 ὅς ἐστιν εἰκὼν τοῦ θεοῦ
τοῦ ἀοράτου, πρωτότοκος πάσης κτίσεως, 16 ὅτι ἐν αὐτῷ
ἐκτίσθη τὰ πάντα ἐν τοῖς οὐρανοῖς καὶ ἐπὶ τῆς γῆς, τὰ
ὁρατὰ καὶ τὰ ἀόρατα, εἴτε θρόνοι εἴτε κυριότητες εἴτε
ἀρχαὶ εἴτε ἐξουσίαι· τὰ πάντα δι' αὐτοῦ καὶ εἰς αὐτὸν
ἔκτισται· 17 καὶ αὐτὸς ἔστιν πρὸ πάντων καὶ τὰ πάντα
ἐν αὐτῷ συνέστηκεν, 18 καὶ αὐτός ἐστιν ἡ κεφαλὴ τοῦ
σώματος, τῆς ἐκκλησίας· ὅς ἐστιν [ἡ] ἀρχή, πρωτό-
τοκος ἐκ τῶν νεκρῶν, ἵνα γένηται ἐν πᾶσιν αὐτὸς
πρωτεύων, 19 ὅτι ἐν αὐτῷ εὐδόκησεν πᾶν τὸ πλήρωμα
κατοικῆσαι 20 καὶ δι' αὐτοῦ ἀποκαταλλάξαι τὰ πάντα
εἰς αὐτόν, εἰρηνοποιήσας διὰ τοῦ αἵματος τοῦ σταυροῦ
αὐτοῦ, [δι' αὐτοῦ] εἴτε τὰ ἐπὶ τῆς γῆς εἴτε τὰ ἐν τοῖς
οὐρανοῖς· 21 καὶ ὑμᾶς ποτὲ ὄντας ἀπηλλοτριω-
μένους καὶ ἐχθροὺς τῇ διανοίᾳ ἐν τοῖς ἔργοις τοῖς πονη-
ροῖς,—νυνὶ δὲ ἀποκατήλλαξεν *22 ἐν τῷ σώματι τῆς
σαρκὸς αὐτοῦ διὰ τοῦ θανάτου,—παραστῆσαι ὑμᾶς
ἁγίους καὶ ἀμώμους καὶ ἀνεγκλήτους κατενώπιον αὐτοῦ,
23 εἴ γε ἐπιμένετε τῇ πίστει τεθεμελιωμένοι καὶ ἑδραῖοι
καὶ μὴ μετακινούμενοι ἀπὸ τῆς ἐλπίδος τοῦ εὐαγγελίου
οὗ ἠκούσατε, τοῦ κηρυχθέντος ἐν πάσῃ κτίσει τῇ ὑπὸ
τὸν οὐρανόν, οὗ ἐγενόμην ἐγὼ Παῦλος διάκονος.*

24 *Νῦν χαίρω ἐν τοῖς παθήμασιν ὑπὲρ ὑμῶν, καὶ*

* *sic* **WH edd. 1881, 1895 with A.V., R.V. but edd. 1885, 1887 begin** *v.* **22 at** *νυνί.*

ἀνταναπληρῶ τὰ ὑστερήματα τῶν θλίψεων τοῦ χριστοῦ
ἐν τῇ σαρκί μου ὑπὲρ τοῦ σώματος αὐτοῦ, ὅ ἐστιν ἡ
ἐκκλησία, [25]ἧς ἐγενόμην ἐγὼ διάκονος κατὰ τὴν οἰκονο-
μίαν τοῦ θεοῦ τὴν δοθεῖσάν μοι εἰς ὑμᾶς πληρῶσαι τὸν
λόγον τοῦ θεοῦ, [26]τὸ μυστήριον τὸ ἀποκεκρυμμένον ἀπὸ
τῶν αἰώνων καὶ ἀπὸ τῶν γενεῶν,—νῦν δὲ ἐφανερώθη
τοῖς ἁγίοις αὐτοῦ, [27]οἷς ἠθέλησεν ὁ θεὸς γνωρίσαι τί τὸ
πλοῦτος τῆς δόξης τοῦ μυστηρίου τούτου ἐν τοῖς ἔθνεσιν,
ὅ ἐστιν Χριστὸς ἐν ὑμῖν, ἡ ἐλπὶς τῆς δόξης· [28]ὃν ἡμεῖς
καταγγέλλομεν νουθετοῦντες πάντα ἄνθρωπον καὶ δι-
δάσκοντες πάντα ἄνθρωπον ἐν πάσῃ σοφίᾳ, ἵνα παρα-
στήσωμεν πάντα ἄνθρωπον τέλειον ἐν Χριστῷ· [29]εἰς ὃ
καὶ κοπιῶ ἀγωνιζόμενος κατὰ τὴν ἐνέργειαν αὐτοῦ τὴν
ἐνεργουμένην ἐν ἐμοὶ ἐν δυνάμει. **2** [1]Θέλω
γὰρ ὑμᾶς εἰδέναι ἡλίκον ἀγῶνα ἔχω ὑπὲρ ὑμῶν καὶ τῶν
ἐν Λαοδικίᾳ καὶ ὅσοι οὐχ ἑόρακαν τὸ πρόσωπόν μου ἐν
σαρκί, [2]ἵνα παρακληθῶσιν αἱ καρδίαι αὐτῶν, συνβιβα-
σθέντες ἐν ἀγάπῃ καὶ εἰς πᾶν πλοῦτος τῆς πληροφορίας
τῆς συνέσεως, εἰς ἐπίγνωσιν τοῦ μυστηρίου τοῦ θεοῦ,
Χριστοῦ, [3]ἐν ᾧ εἰσὶν πάντες οἱ θησαυροὶ τῆς σοφίας καὶ
γνώσεως ἀπόκρυφοι. [4]Τοῦτο λέγω ἵνα μηδεὶς ὑμᾶς
παραλογίζηται ἐν πιθανολογίᾳ. [5]εἰ γὰρ καὶ τῇ σαρκὶ
ἄπειμι, ἀλλὰ τῷ πνεύματι σὺν ὑμῖν εἰμί, χαίρων καὶ
βλέπων ὑμῶν τὴν τάξιν καὶ τὸ στερέωμα τῆς εἰς Χριστὸν
πίστεως ὑμῶν.

[6]Ὡς οὖν παρελάβετε τὸν χριστὸν Ἰησοῦν τὸν κύριον,
ἐν αὐτῷ περιπατεῖτε, [7]ἐρριζωμένοι καὶ ἐποικοδομούμενοι
ἐν αὐτῷ καὶ βεβαιούμενοι τῇ πίστει καθὼς ἐδιδάχθητε,
περισσεύοντες [ἐν αὐτῇ] ἐν εὐχαριστίᾳ. [8]Βλέ-
πετε μή τις ὑμᾶς ἔσται ὁ συλαγωγῶν διὰ τῆς φιλοσοφίας
καὶ κενῆς ἀπάτης κατὰ τὴν παράδοσιν τῶν ἀνθρώπων,

κατὰ τὰ στοιχεῖα τοῦ κόσμου καὶ οὐ κατὰ Χριστόν·
9ὅτι ἐν αὐτῷ κατοικεῖ πᾶν τὸ πλήρωμα τῆς θεότητος
σωματικῶς, 10καὶ ἐστὲ ἐν αὐτῷ πεπληρωμένοι, ὅς ἐστιν
ἡ κεφαλὴ πάσης ἀρχῆς καὶ ἐξουσίας, 11ἐν ᾧ καὶ περιε-
τμήθητε περιτομῇ ἀχειροποιήτῳ ἐν τῇ ἀπεκδύσει τοῦ
σώματος τῆς σαρκός, ἐν τῇ περιτομῇ τοῦ χριστοῦ,
12συνταφέντες αὐτῷ ἐν τῷ βαπτίσματι, ἐν ᾧ καὶ συνη-
γέρθητε διὰ τῆς πίστεως τῆς ἐνεργείας τοῦ θεοῦ τοῦ
ἐγείραντος αὐτὸν ἐκ νεκρῶν· 13καὶ ὑμᾶς νεκροὺς ὄντας
τοῖς παραπτώμασιν καὶ τῇ ἀκροβυστίᾳ τῆς σαρκὸς
ὑμῶν, συνεζωοποίησεν ὑμᾶς σὺν αὐτῷ· χαρισάμενος
ἡμῖν πάντα τὰ παραπτώματα, 14ἐξαλείψας τὸ καθ᾽
ἡμῶν χειρόγραφον τοῖς δόγμασιν ὃ ἦν ὑπεναντίον
ἡμῖν, καὶ αὐτὸ ἦρκεν ἐκ τοῦ μέσου προσηλώσας αὐτὸ
τῷ σταυρῷ· 15ἀπεκδυσάμενος† τὰς ἀρχὰς καὶ τὰς ἐξου-
σίας ἐδειγμάτισεν ἐν παρρησίᾳ θριαμβεύσας αὐτοὺς ἐν
αὐτῷ. 16*Μὴ οὖν τις ὑμᾶς κρινέτω ἐν βρώσει*
καὶ ἐν πόσει ἢ ἐν μέρει ἑορτῆς ἢ νεομηνίας ἢ σαββάτων,
17ἅ ἐστιν σκιὰ τῶν μελλόντων, τὸ δὲ σῶμα τοῦ χριστοῦ.
18μηδεὶς ὑμᾶς καταβραβευέτω θέλων ἐν ταπεινοφροσύνῃ
καὶ θρησκείᾳ τῶν ἀγγέλων, ἃ ἑόρακεν ἐμβατεύων, εἰκῇ
φυσιούμενος ὑπὸ τοῦ νοὸς τῆς σαρκὸς αὐτοῦ, 19καὶ οὐ
κρατῶν τὴν κεφαλήν, ἐξ οὗ πᾶν τὸ σῶμα διὰ τῶν ἁφῶν
καὶ συνδέσμων ἐπιχορηγούμενον καὶ συνβιβαζόμενον
αὔξει τὴν αὔξησιν τοῦ θεοῦ. †

20*Εἰ ἀπεθάνετε σὺν Χριστῷ ἀπὸ τῶν στοιχείων τοῦ*
κόσμου, τί ὡς ζῶντες ἐν κόσμῳ δογματίζεσθε 21*Μὴ*
ἅψῃ μηδὲ γεύσῃ μηδὲ θίγῃς, 22*ἅ ἐστιν πάντα εἰς*
φθορὰν τῇ ἀποχρήσει, κατὰ τὰ ἐντάλματα καὶ διδασκαλίας
τῶν ἀνθρώπων; 23*ἅτινά ἐστιν λόγον μὲν ἔχοντα σοφίας*
ἐν ἐθελοθρησκίᾳ† καὶ ταπεινοφροσύνῃ [καὶ] ἀφειδίᾳ

† despoiled. † voluntary service

σώματος, οὐκ ἐν τιμῇ τινὶ πρὸς πλησμονὴν τῆς
σαρκός. | 3 1 Εἰ οὖν συνηγέρθητε τῷ χριστῷ,
τὰ ἄνω ζητεῖτε, οὗ ὁ χριστός ἐστιν ἐν δεξιᾷ τοῦ θεοῦ
καθήμενος· 2 τὰ ἄνω φρονεῖτε, μὴ τὰ ἐπὶ τῆς γῆς, 3 ἀπε-
θάνετε γάρ, καὶ ἡ ζωὴ ὑμῶν κέκρυπται σὺν τῷ χριστῷ
ἐν τῷ θεῷ· 4 ὅταν ὁ χριστὸς φανερωθῇ, ἡ ζωὴ ἡμῶν, τότε
καὶ ὑμεῖς σὺν αὐτῷ φανερωθήσεσθε ἐν δόξῃ.
5 Νεκρώσατε οὖν τὰ μέλη τὰ ἐπὶ τῆς γῆς, πορνείαν,
ἀκαθαρσίαν, πάθος, ἐπιθυμίαν κακήν, καὶ τὴν πλεονεξίαν
ἥτις ἐστὶν εἰδωλολατρία, 6 δι' ἃ ἔρχεται ἡ ὀργὴ τοῦ θεοῦ·
7 ἐν οἷς καὶ ὑμεῖς περιεπατήσατέ ποτε ὅτε ἐζῆτε ἐν τούτοις·
8 νυνὶ δὲ ἀπόθεσθε καὶ ὑμεῖς τὰ πάντα, ὀργήν, θυμόν,
κακίαν, βλασφημίαν, αἰσχρολογίαν ἐκ τοῦ στόματος
ὑμῶν· 9 μὴ ψεύδεσθε εἰς ἀλλήλους· ἀπεκδυσάμενοι τὸν
παλαιὸν ἄνθρωπον σὺν ταῖς πράξεσιν αὐτοῦ, 10 καὶ
ἐνδυσάμενοι τὸν νέον τὸν ἀνακαινούμενον εἰς ἐπίγνωσιν
κατ' εἰκόνα τοῦ κτίσαντος αὐτόν, 11 ὅπου οὐκ ἔνι Ἕλλην
καὶ Ἰουδαῖος, περιτομὴ καὶ ἀκροβυστία, βάρβαρος,
Σκύθης, δοῦλος, ἐλεύθερος, ἀλλὰ πάντα καὶ ἐν πᾶσιν
Χριστός. 12 Ἐνδύσασθε οὖν ὡς ἐκλεκτοὶ τοῦ
θεοῦ, ἅγιοι καὶ ἠγαπημένοι, σπλάγχνα οἰκτιρμοῦ, χρη-
στότητα, ταπεινοφροσύνην, πραΰτητα, μακροθυμίαν,
13 ἀνεχόμενοι ἀλλήλων καὶ χαριζόμενοι ἑαυτοῖς ἐάν τις
πρός τινα ἔχῃ μομφήν· καθὼς καὶ ὁ κύριος ἐχαρίσατο
ὑμῖν οὕτως καὶ ὑμεῖς· 14 ἐπὶ πᾶσι δὲ τούτοις τὴν
ἀγάπην, ὅ ἐστιν σύνδεσμος τῆς τελειότητος. 15 καὶ ἡ
εἰρήνη τοῦ χριστοῦ βραβευέτω ἐν ταῖς καρδίαις ὑμῶν,
εἰς ἣν καὶ ἐκλήθητε ἐν [ἑνὶ] σώματι· καὶ εὐχάριστοι
γίνεσθε. 16 ὁ λόγος τοῦ χριστοῦ ἐνοικείτω ἐν ὑμῖν
πλουσίως ἐν πάσῃ σοφίᾳ· διδάσκοντες καὶ νουθε-
τοῦντες ἑαυτοὺς ψαλμοῖς, ὕμνοις, ᾠδαῖς πνευματικαῖς

*ἐν χάριτι, ᾄδοντες ἐν ταῖς καρδίαις ὑμῶν τῷ θεῷ· [17]καὶ
πᾶν ὅτι ἐὰν ποιῆτε ἐν λόγῳ ἢ ἐν ἔργῳ, πάντα ἐν ὀνό-
ματι κυρίου Ἰησοῦ, εὐχαριστοῦντες τῷ θεῷ πατρὶ δι'
αὐτοῦ.*

[18]*Αἱ γυναῖκες, ὑποτάσσεσθε τοῖς ἀνδράσιν, ὡς ἀνῆκεν
ἐν κυρίῳ. [19]Οἱ ἄνδρες, ἀγαπᾶτε τὰς γυναῖκας καὶ μὴ
πικραίνεσθε πρὸς αὐτάς. [20]Τὰ τέκνα, ὑπακούετε
τοῖς γονεῦσιν κατὰ πάντα, τοῦτο γὰρ εὐάρεστόν ἐστιν
ἐν κυρίῳ. [21]Οἱ πατέρες, μὴ ἐρεθίζετε τὰ τέκνα ὑμῶν,
ἵνα μὴ ἀθυμῶσιν. [22]Οἱ δοῦλοι, ὑπακούετε κατὰ
πάντα τοῖς κατὰ σάρκα κυρίοις, μὴ ἐν ὀφθαλμοδουλίαις,
ὡς ἀνθρωπάρεσκοι, ἀλλ' ἐν ἁπλότητι καρδίας, φοβού-
μενοι τὸν κύριον. [23]ὃ ἐὰν ποιῆτε, ἐκ ψυχῆς ἐργάζεσθε,
ὡς τῷ κυρίῳ καὶ οὐκ ἀνθρώποις, [24]εἰδότες ὅτι ἀπὸ κυρίου
ἀπολήμψεσθε τὴν ἀνταπόδοσιν τῆς κληρονομίας· τῷ
κυρίῳ Χριστῷ δουλεύετε· [25]ὁ γὰρ ἀδικῶν κομίσεται ὃ
ἠδίκησεν, καὶ οὐκ ἔστιν προσωπολημψία.* **4** [1]*Οἱ
κύριοι, τὸ δίκαιον καὶ τὴν ἰσότητα τοῖς δούλοις παρέ-
χεσθε, εἰδότες ὅτι καὶ ὑμεῖς ἔχετε κύριον ἐν οὐρανῷ.*

[2]*Τῇ προσευχῇ προσκαρτερεῖτε, γρηγοροῦντες ἐν αὐτῇ
ἐν εὐχαριστίᾳ, [3]προσευχόμενοι ἅμα καὶ περὶ ἡμῶν, ἵνα
ὁ θεὸς ἀνοίξῃ ἡμῖν θύραν τοῦ λόγου, λαλῆσαι τὸ μυστή-
ριον τοῦ χριστοῦ, δι' ὃ καὶ δέδεμαι, [4]ἵνα φανερώσω αὐτὸ
ὡς δεῖ με λαλῆσαι. [5]Ἐν σοφίᾳ περιπατεῖτε πρὸς τοὺς
ἔξω, τὸν καιρὸν ἐξαγοραζόμενοι. [6]ὁ λόγος ὑμῶν πάντοτε
ἐν χάριτι, ἅλατι ἠρτυμένος, εἰδέναι πῶς δεῖ ὑμᾶς ἑνὶ
ἑκάστῳ ἀποκρίνεσθαι.*

[7]*Τὰ κατ' ἐμὲ πάντα γνωρίσει ὑμῖν Τύχικος ὁ ἀγα-
πητὸς ἀδελφὸς καὶ πιστὸς διάκονος καὶ σύνδουλος ἐν
κυρίῳ, [8]ὃν ἔπεμψα πρὸς ὑμᾶς εἰς αὐτὸ τοῦτο ἵνα γνῶτε
τὰ περὶ ἡμῶν καὶ παρακαλέσῃ τὰς καρδίας ὑμῶν, [9]σὺν*

Ὀνησίμῳ τῷ πιστῷ καὶ ἀγαπητῷ ἀδελφῷ, ὅς ἐστιν ἐξ
ὑμῶν· πάντα ὑμῖν γνωρίσουσιν τὰ ὧδε.

10 Ἀσπάζεται ὑμᾶς Ἀρίσταρχος ὁ *συναιχμάλωτός*
μου, καὶ Μάρκος *ὁ ἀνεψιὸς* Βαρνάβα, (*περὶ οὗ ἐλάβετε*
ἐντολάς, ἐὰν ἔλθῃ πρὸς ὑμᾶς δέξασθε αὐτόν,) 11 *καὶ*
Ἰησοῦς ὁ λεγόμενος Ἰοῦστος, *οἱ ὄντες ἐκ περιτομῆς,*
οὗτοι μόνοι συνεργοὶ εἰς τὴν βασιλείαν τοῦ θεοῦ, οἵτινες
ἐγενήθησάν μοι παρηγορία. 12 *ἀσπάζεται ὑμᾶς* Ἐπαφρᾶς
ὁ ἐξ ὑμῶν, δοῦλος Χριστοῦ Ἰησοῦ, *πάντοτε ἀγωνιζόμενος*
ὑπὲρ ὑμῶν ἐν ταῖς προσευχαῖς, ἵνα σταθῆτε τέλειοι καὶ
πεπληροφορημένοι ἐν παντὶ θελήματι τοῦ θεοῦ. 13 *μαρ-*
τυρῶ γὰρ αὐτῷ ὅτι ἔχει πολὺν πόνον ὑπὲρ ὑμῶν καὶ
τῶν ἐν Λαοδικίᾳ *καὶ τῶν ἐν* Ἱερᾷ Πόλει. 14 *ἀσπάζεται*
ὑμᾶς Λουκᾶς *ὁ ἰατρὸς ὁ ἀγαπητὸς καὶ* Δημᾶς. 15 Ἀσ-
πάσασθε τοὺς ἐν Λαοδικίᾳ *ἀδελφοὺς καὶ* Νύμφαν *καὶ*
τὴν κατ' οἶκον αὐτῆς ἐκκλησίαν. 16 *καὶ ὅταν ἀναγνωσθῇ*
παρ' ὑμῖν ἡ ἐπιστολή, ποιήσατε ἵνα καὶ ἐν τῇ Λαοδι-
κέων ἐκκλησίᾳ ἀναγνωσθῇ, καὶ τὴν ἐκ Λαοδικίας *ἵνα*
καὶ ὑμεῖς ἀναγνῶτε. 17 *καὶ εἴπατε* Ἀρχίππῳ Βλέπε
τὴν διακονίαν ἣν παρέλαβες ἐν κυρίῳ, ἵνα αὐτὴν
πληροῖς.

18 Ὁ *ἀσπασμὸς τῇ ἐμῇ χειρὶ* Παύλου. *μνημονεύετέ*
μου τῶν δεσμῶν. ἡ χάρις μεθ' ὑμῶν.

Better Νυμφᾶν αὐτῶν

ΠΡΟΣ ΦΙΛΗΜΟΝΑ

1Παῦλος δέσμιος Χριστοῦ Ἰησοῦ καὶ Τιμόθεος ὁ
ἀδελφὸς Φιλήμονι τῷ ἀγαπητῷ καὶ συνεργῷ ἡμῶν 2καὶ
Ἀπφίᾳ τῇ ἀδελφῇ καὶ Ἀρχίππῳ τῷ συνστρατιώτῃ
ἡμῶν καὶ τῇ κατ᾽ οἶκόν σου ἐκκλησίᾳ· 3χάρις ὑμῖν
καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ
Χριστοῦ.

4Εὐχαριστῶ τῷ θεῷ μου πάντοτε μνείαν σου ποιού-
μενος ἐπὶ τῶν προσευχῶν μου, 5ἀκούων σου τὴν ἀγάπην
καὶ τὴν πίστιν ἣν ἔχεις εἰς τὸν κύριον Ἰησοῦν καὶ εἰς
πάντας τοὺς ἁγίους, 6ὅπως ἡ κοινωνία τῆς πίστεώς σου
ἐνεργὴς γένηται ἐν ἐπιγνώσει παντὸς ἀγαθοῦ [τοῦ] ἐν
ἡμῖν εἰς Χριστόν· 7χαρὰν γὰρ πολλὴν ἔσχον καὶ
παράκλησιν ἐπὶ τῇ ἀγάπῃ σου, ὅτι τὰ σπλάγχνα τῶν
ἁγίων ἀναπέπαυται διὰ σοῦ, ἀδελφέ. 8Διό,
πολλὴν ἐν Χριστῷ παρρησίαν ἔχων ἐπιτάσσειν σοι τὸ
ἀνῆκον, 9διὰ τὴν ἀγάπην μᾶλλον παρακαλῶ, τοιοῦτος
ὢν ὡς Παῦλος πρεσβύτης νυνὶ δὲ καὶ δέσμιος Χριστοῦ
Ἰησοῦ,—10παρακαλῶ σε περὶ τοῦ ἐμοῦ τέκνου, ὃν
ἐγέννησα ἐν τοῖς δεσμοῖς Ὀνήσιμον, 11τόν ποτέ σοι
ἄχρηστον νυνὶ δὲ σοὶ καὶ ἐμοὶ εὔχρηστον, 12ὃν ἀνέπεμψά
σοι αὐτόν, τοῦτ᾽ ἔστιν τὰ ἐμὰ σπλάγχνα· 13ὃν ἐγὼ
ἐβουλόμην πρὸς ἐμαυτὸν κατέχειν, ἵνα ὑπὲρ σοῦ μοι
διακονῇ ἐν τοῖς δεσμοῖς τοῦ εὐαγγελίου, 14χωρὶς δὲ τῆς

*σῆς γνώμης οὐδὲν ἠθέλησα ποιῆσαι, ἵνα μὴ ὡς κατὰ
ἀνάγκην τὸ ἀγαθόν σου ᾖ ἀλλὰ κατὰ ἑκούσιον.* 15 *τάχα
γὰρ διὰ τοῦτο ἐχωρίσθη πρὸς ὥραν ἵνα αἰώνιον αὐτὸν
ἀπέχῃς,* 16 *οὐκέτι ὡς δοῦλον ἀλλὰ ὑπὲρ δοῦλον, ἀδελφὸν
ἀγαπητόν, μάλιστα ἐμοί, πόσῳ δὲ μᾶλλον σοὶ καὶ ἐν
σαρκὶ καὶ ἐν κυρίῳ.* 17 *εἰ οὖν με ἔχεις κοινωνόν, προσ-
λαβοῦ αὐτὸν ὡς ἐμέ.* 18 *εἰ δέ τι ἠδίκησέν σε ἢ ὀφείλει,
τοῦτο ἐμοὶ ἐλλόγα·* 19 *ἐγὼ* Παῦλος *ἔγραψα τῇ ἐμῇ χειρί,
ἐγὼ ἀποτίσω· ἵνα μὴ λέγω σοι ὅτι καὶ σεαυτόν μοι
προσοφείλεις.* 20 *ναί, ἀδελφέ, ἐγώ σου ὀναίμην ἐν κυρίῳ·
ἀνάπαυσόν μου τὰ σπλάγχνα ἐν* Χριστῷ.

21 Πεποιθὼς *τῇ ὑπακοῇ σου ἔγραψά σοι, εἰδὼς ὅτι
καὶ ὑπὲρ ἃ λέγω ποιήσεις.* 22 *ἅμα δὲ καὶ ἑτοίμαζέ μοι
ξενίαν, ἐλπίζω γὰρ ὅτι διὰ τῶν προσευχῶν ὑμῶν
χαρισθήσομαι ὑμῖν.*

23 Ἀσπάζεταί *σε* Ἐπαφρᾶς *ὁ συναιχμάλωτός μου ἐν*
Χριστῷ Ἰησοῦ, 24 Μάρκος, Ἀρίσταρχος, Δημᾶς, Λουκᾶς,
οἱ συνεργοί μου.

25 Ἡ *χάρις τοῦ κυρίου* Ἰησοῦ Χριστοῦ *μετὰ τοῦ
πνεύματος ὑμῶν.*

NOTES.

COLOSSIANS.

CHAPTER I.

TITLE. *πρὸς κολοσσαεις* **ℵB**[c], Old Lat. Vulg., *πρὸς κολασσαεις* **AB*K**.

2. Κολοσσαῖς **ℵ**(A hiatus)**BD**; *Κολασσαῖς* **KP**.

ἀπὸ θεοῦ πατρὸς ἡμῶν BDKL amiat. fuldensis. Both Origen and Chrysostom expressly. Text. Rec. adds *καὶ κυρίου Ἰησοῦ Χριστοῦ* with **ℵAC** etc. Clementine Vulg. The addition is so often genuine, Rom. i. 7; 1 Cor. i. 3; Eph. i. 2; Phil. i. 2; 2 Thes. i. 2, that the insertion of it came very naturally to a careless scribe.

3. τῷ θεῷ πατρὶ BC*. This difficult reading was corrected by the insertion either of *τῷ* before *πατρί*, **D*G** and Chrys.[372], or of *καί*, **ℵAC**[2]**D**[c]**K**, etc. Cf. iii. 17, also *v.* 12 infra.

Ἰησοῦ [Χριστοῦ], only **B** omits.

περὶ ὑμῶν Text. Rec. and W.H. Text, with **ℵACD**[c]**K**; *ὑπὲρ ὑμῶν* W.H.mg. **BD*G** as in *v.* 9.

4. τὴν ἀγάπην [ἣν ἔχετε] εἰς πάντας κ.τ.λ. *ἣν ἔχετε* **ℵACD*G**, the versions except Pesh.; *τὴν* **D**[c]**KL**, Pesh. Chrys., as in ‖ Eph. i. 15. **B** omits altogether.

It is hard to decide whether to retain *ἣν ἔχετε* or to simply read *τὴν ἀγάπην εἰς πάντας κ.τ.λ.*, and the question is complicated by Philem. 5 *τὴν ἀγάπην καὶ τὴν πίστιν ἣν ἔχεις εἰς τὸν κύριον Ἰησοῦν καὶ εἰς πάντας τοὺς ἁγίους*. Perhaps on the whole **B** is preferable, each of the other readings being an attempt to improve the harsh grammar.

6. ἐν παντὶ τῷ κόσμῳ ἐστὶν καρποφορούμενον. Text. Rec. inserts *καί* after *κόσμῳ*, with **D**[bc]**GKL**, Old Lat. Vulg. Syrr. It is an attempt to improve a very difficult construction, but is practically limited to "Western" authorities.

καὶ αὐξανόμενον, omitted by Text. Rec. with **D**[bc]**K** and many late MSS. perhaps by a mere error of sight, cf. *v.* 9. But apart from the external evidence we might have supposed the words to be added from *v.* 10.

9. καὶ αἰτούμενοι omitted by **BK**, perhaps by error of sight, cf. *v.* 6.

12. εὐχαριστοῦντες. **B** alone adds *ἅμα*, thus separating *μετὰ χαρᾶς*

from εὔχαρ. There is no precise parallel to this addition in St Paul's writings (cf. iv. 3, Phm. 22, and cf. Ac. xxvii. 40).

τῷ πατρί. Text. Rec. with **ABC*DP** amiat., Syr.[Harcl. text]; τῷ θεῷ πατρὶ **ℵ**, Vulg[clem] fuld. Pesh. Syr. Boh.; θεῷ τῷ πατρὶ **G**; τῷ θεῷ καὶ πατρὶ **C**[3].

The variety in the forms of the additions is instructive. Contrast the absence of evidence against θεῷ in *v.* 3 and iii. 17.

τῷ ἱκανώσαντι. Certain "Western" authorities read τῷ καλέσαντι, **D*G** Ambrst.; and **B** alone reads both participles τῷ καλέσαντι καὶ ἱκανώσαντι.

ὑμᾶς, so **ℵB** amiat. Syr.[Harcl. mg]; ἡμᾶς **ACD**, etc. It was easy to make St Paul express gratitude for himself as well as for others.

14. ἔχομεν ℵCDG, etc. (A defective); ἔσχομεν **B** alone of MSS. Boh. In || Eph. i. 7 ἔσχομεν is read by only **ℵ*D***[gr] Boh. The reading is not certain. One tendency to assimilate the tense to the accompanying aorists is at least balanced by another to insist on the present possession of redemption. Compare Phm. 7.

15. πρωτότοκος, etc. to end of *v.* 16 omitted by Marcion on, as it seems, purely theological grounds. See Tertull. *c. Marc.* v. 19.

17. ἐν αὐτῷ. The Greek Texts of **F** and of **G** omit ἐν. So also Origen[int 1. 89] *et omnia illi constant*, and Hilary.

18. [ἡ] ἀρχή. The article is inserted by **B** alone of the uncials, and by the cursives 47, 67**, b[scr]. Its addition is easily accounted for on subjective grounds, after ἡ κεφαλή. But see commentary.

A few cursives read ἀπαρχή with Chrys.[398] and Oecum.

19. εὐδόκησεν. The correction to the older Attic usage ηὐδόκ. is made by **ADP**. Cf. Blass, *Gram.* § 15. 4; W.H. *Append.* p. 162.

20. [δι' αὐτοῦ] (2nd) **ℵACD**[bc]**KP**, Syrr. Boh. Chrys.; omitted by **BD*GL**, Old Lat. vulg. Orig.

It is difficult to decide, but perhaps the omission is supported too entirely by "Western" authorities to be satisfactory.

ἐπὶ τῆς γῆς. **B** and apparently Origen[2. 760] omit τῆς. Similarly some cursives in iii. 2 (cf. Heb. viii. 4). In iii. 5 there was not the same temptation to omit, for the preceding τὰ μέλη suggested the article, and in Eph. i. 10 τὰ ἐπὶ τοῖς οὐρανοῖς preceded.

22. ἀποκατήλλαξεν ℵACD[c]**KL(P)**, Vulg. Syrr. Boh.; ἀποκατηλλάγητε **B** (17 ἀποκατηλλακηται) appy Hilary of Poitiers; ἀποκαταλλαγέντες **D*F**[gr]**G**, Iren[int]. Ambrst.

The participle is almost certainly due to the analogy of the preceding ἀπηλλοτριωμένους. But it is difficult to decide between the two finite verbs. Lightfoot thinks that ἀποκατήλλαξεν "is probably a grammatical correction to straighten the syntax" (add. note).

τῆς σαρκός, omitted by Marcion for theological reasons.

23. ἐγὼ Παῦλος διάκονος. For *διάκονος*, ℵ*P read *κῆρυξ καὶ ἀπόστολος* (1 Tim. ii. 7; 2 Tim. i. 11); Aethiop. *κῆρυξ καὶ διάκονος*; and characteristically **A**, with Harclean Syr.mg, *κῆρυξ καὶ ἀπόστολος καὶ διάκονος*.

24. νῦν. Beza's edition of the Text. Rec. 1598 (cf. A.V.) prefixes *ὅς*. This was probably due to the preceding word *διάκονος*, but is found in the purely "Western" group D*Gdfg vulg. Ambrst.

ὅ ἐστιν. *ὅς ἐστιν* CD*. Cf. *v.* 27 note.

27. ὅ ἐστιν ABGP, quod est Old Lat. vulg. *ὅς ἐστιν* Text. Rec. ℵCDKL. Cf. *v.* 24 note, and the difficult passage ii. 10.

1, 2. *Salutation.*

(*v.* 1) Paul, Christ Jesus' Envoy by God's will, and Timothy, one of the Brotherhood, (*v.* 2) to those in Colossae who are at once consecrated to God and faithful members of the Brotherhood in Christ—God, the Father of us believers, give you grace and protection.

In beginning his letter with his own name St Paul is following the usual custom of his time (for exceptions see P. Ewald on Eph. i. 1).

1. Παῦλος. His Gentile name, used, presumably, in intercourse with Gentiles even before his conversion, but from the time that he began his specifically Gentile work (Acts xiii. 9) always employed in St Luke's narrative (contrast Acts xxii. 7, 13, xxvi. 14) and in St Paul's epistles. Possibly had he written a formal epistle to Hebrew-Christians he would have used his Jewish name.

ἀπόστολος. Both the name and the office of an apostle appear to be taken from Judaism, although there is no direct reference to Jewish "apostles" before the time of Christianity. In the LXX. the word *ἀπόστολος* is found in the form of 1 Kings xiv. 6 recorded by A (not B), where it is intended to translate the passive participle *shaluaḥ* "sent," Ahijah, of whom the word is used, being regarded as God's *ἀπόστολος*. But this is not an example of the use of the word in its more technical sense.

Possibly 2 Chron. xvii. 7, 8 is a real example of the thing, though only the verb *ἀπέστειλεν* (*shālaḥ*) is used, not the substantive. It has moreover been noticed (Krauss, *Jew. Quart. Rev.*, Jan. 1905, p. 382) that here Jehoshaphat sends five princes, and with them a body of ten Levites and two priests (i.e. twelve, representing presumably the twelve tribes as did the Christian apostles), who are commissioned to take the Book of the Law and to go round teaching it.

In post-Christian times Jewish "apostles" appear to have been members of the Sanhedrin, chosen to go to various parts of the Diaspora for the double purpose of giving instruction and of receiving alms, and to have had a certain amount of disciplinary power. Saul of Tarsus himself very nearly, if not quite, satisfies the description when he is commissioned to go to Damascus.

On the New Testament conception of both name and office see Lightfoot's classical note in *Galatians* (pp. 92—101, edit. 1869). As a translation "envoy" perhaps best represents it. St Paul here of course employs it in its narrower sense, reminiscent as this doubtless still was of its employment by our Lord when *ἐποίησεν δώδεκα, οὓς καὶ ἀποστόλους ὠνόμασεν, ἵνα ὦσιν μετ' αὐτοῦ καὶ ἵνα ἀποστέλλῃ αὐτοὺς κηρύσσειν καὶ ἔχειν ἐξουσίαν ἐκβάλλειν τὰ δαιμόνια* (Mk iii. 14, 15).

St Paul has the word also in the same emphatic position in 1 Cor. (prefixing *κλητός*), 2 Cor., Gal., Eph., 1 and 2 Tim., and in a secondary place in Rom., Titus. But in Phil., where he is sure of full sympathy and has too no need to lay stress on his authority and privileges, he says only *Παῦλος καὶ Τιμόθεος δοῦλοι Χρ. Ἰησ.*; in Philem., where he wishes to draw out sympathy, only *δέσμιος Χρ. Ἰησ.*; and in his early letters 1 and 2 Thes. before, perhaps, his authority was impugned by messengers from Jerusalem (cf. Gal. ii. 12) he adds no designation at all.

Χριστοῦ Ἰησοῦ. The more common order in greetings after *ἀπόστολος*, probably because it lays more stress on official as compared with personal relation.

διὰ θελήματος θεοῦ. In salutations 1 Cor., 2 Cor., Eph., 2 Tim., cf. Rom. xv. 32, 2 Cor. viii. 5. The phrase is double-edged. On the one hand it expresses to St Paul's heart his own unworthiness, for his call to the apostleship was not by the will of man (himself or another), but by that of God. On the other hand, it gives him courage, and also invests him with authority in the eyes of others, cf. Gal. i. 1.

διά. God's will was the antecedent condition of his call and was the means of its being made. The words also suggest that even Christ had not acted arbitrarily, as it were, in commissioning him, but had carried God's will into effect.

καὶ Τιμόθεος. Leaving the Pastorals out of consideration we see that in all his Epistles, save Rom. and Eph. (the former a semi-treatise and the latter a circular letter), St Paul joins others with him in the salutation; viz. Sosthenes (1 Cor.), Timothy (2 Cor., Phil., Col., Phm.), Silvanus and Timothy (1 Thes., 2 Thes.), "all the brethren

who are with me" (Gal.). St Paul, that is to say, associates someone with himself in the salutation unless there are special reasons for the contrary. Timothy would have become known to some Colossians during his stay at Ephesus with St Paul. Observe that in this Epistle he maintains the reference to Timothy to the end by the use of the plural. "The exceptions (i. 28, iv. 3) are rather apparent than real" (Lightfoot). Moulton (*Gram. Proleg.* 1906, p. 86), however, shows reasons for thinking that *I* and *we* are used without any distinction in late Greek literature and the papyri. It is hard to believe that St Paul was equally careless.

ὁ ἀδελφός, without the article—isolation; with it—fellowship. Four other Epistles also have "the brother" (=Timothy, 2 Cor., Philem.; =Sosthenes, 1 Cor.) or "the brethren" (Gal.) in the first half of the salutation, i.e. the mention of another with himself in the salutation frequently leads St Paul at once to think of the brotherhood. In no case (save Ephes. and the Pastorals) is the thought of the brotherhood put off for more than a few verses, for St Paul likes to address his readers as ἀδελφοί (e.g. Rom. i. 13). In Col. alone he puts ἀδελφοῖς into the second half of the salutation.

"Brother" as a term signifying religious relationship is of course far from peculiar to Christianity, though its significance was immensely developed by it. ἀδελφοί was used of members of religious associations and guilds at least as early as the 2nd century B.C. (see Deissmann, *Bible Studies*, 1901, pp. 87, 142; see also Ramsay, *Cities and Bishoprics*, pp. 96 sqq., 630). Even in the O.T. we may see the privileges of "brother" extended to all Israelites, and even to foreigners who claimed the protection of Jehovah (*Gêrim*), cf. Lev. xix. 17, 18, 34. In the N.T. ἀδελφοί is used (*a*) of Jews as such, Acts ii. 29, 37, iii. 17 (cf. 2 Mac. i. 1), (*b*) of Christians as such; see (besides in the Epistles) especially John xxi. 23; Acts xi. 1, xv. 23[b]. Cf. ἀδελφότης, 1 Pet. ii. 17, v. 9†, and φιλαδελφία, 1 Pet. i. 22 (where see Hort); cf. φιλάδελφος 2 Mac. xv. 14.

2. In the second half of the salutation observe:

(1) The dative suggests the omission either of χαίρειν (λέγω), Acts xxiii. 26, Jas. i. 1, 2 Mac. i. 1, or, more probably, simply γράφω. (2) **ἀδελφοῖς** occurs nowhere else in such a position (vide supra). (3) A comparison of the other salutations where **ἁγίοις** occurs shows that in 2 Cor. i. 1, Eph. i. 1, Phil. i. 1 certainly, and in Rom. i. 7, 1 Cor. i. 2 probably, ἁγίοις is not a mere epithet, "holy," but rather "holy ones," "saints." (4) Hence **καὶ πιστοῖς ἀδ. ἐν Χῷ.** is added by way of further definition; cf. Eph. i. 1. (5) We do not find here τῇ ἐκκλησίᾳ (as in 1 Cor. i. 2, 1 Thes. i. 1, 2 Thes.

i. 1, Phm. 2) or ταῖς ἐκκλησίαις (Gal. i. 2)[1]. St Paul here regards his readers not as united into one whole, or into several communities, but primarily as individuals set apart for God. That, however, he closely connected the thought of οἱ ἅγιοι with that of ἡ ἐκκλησία may be assumed in view of the fact that both are taken over from Jewish usage (for ἐκκλησία, Acts vii. 38, and for οἱ ἅγιοι cf. Matt. xxvii. 52 with Acts ix. 13, on which last passage Hort remarks, "Members of the holy Ecclesia of Israel were themselves holy by the mere fact of membership, and this prerogative phrase is here boldly transferred to the Christians by the bold Damascene disciple," *The Christian Ecclesia*, p. 56). (6) He does not repeat the article before ἀδελφοῖς lest he should seem to differentiate the persons. He regards them first as saints towards God, and then as brethren towards each other.

πιστοῖς. This is almost certainly used in the passive sense of "trustworthy," proved "faithful," and not in the active sense of "believing," "trustful."

For (1) in classical literature the active sense "is confined to half-a-dozen passages from poets, one from Plato, *Leg.* VII. 824 B (perhaps a quotation from a poet), and one from Dion Cassius XXXVII. 12, where πιστός with a negative = ἄπιστος, which often has the active sense." Also "neither in the LXX. nor in any other Greek Jewish book (Apocrypha, etc.) does πιστός have the distinctly active sense" (Hort on 1 Pet. i. 21).

(2) Further, in every case in the N.T. where it = "believing" (John xx. 27; Acts x. 45, xvi. 1; 2 Cor. vi. 15; Gal. iii. 9 prob.; 1 Tim. iv. 3, 10, 12, v. 16, vi. 2; Tit. i. 6) it is used either absolutely or semi-absolutely, predicating belief of those who would not necessarily be believers. It never occurs, that is to say, as a mere epithet of those who are known to be already believing. Thus "believing brethren" would be tautology. Eph. i. 1 is indeed doubtful, but is probably to be interpreted passively on the analogy of our passage.

For πιστός with ἀδελφός see iv. 9 (cf. *v.* 7); 1 Pet. v. 12. By calling them "faithful" St Paul wishes to imply that they at least have not yielded to the temptations against which he is about to warn them. In 1 Pet. v. 12 ὡς λογίζομαι is added, but it is not

[1] It has been suggested (Abbott) that ἐκκλησία is not used in the salutations of Romans, Ephesians, Colossians, because he had no official relations with the heads of Churches to which he was personally unknown. In Philippians he uses what is perhaps an equivalent, σὺν ἐπισκόποις καὶ διακόνοις.

St Paul's way so to modify his statements, especially in the opening words of an epistle. In Gal. vi. 16, Eph. vi. 24 the exclusion of others from his greetings is more marked.

ἐν Χριστῷ. In view of the non-Christian, yet religious, use of *ἀδελφοί* (*v.* 1 note) such an addition was perhaps necessary. We may say that while *ἀδελφοί* regards believers externally, and *πιστοί* their inner disposition tested by behaviour, *ἐν Χριστῷ* both defines that in which they are brethren, and points to the reality in which alone true brotherhood takes its rise and is maintained. On the absence of *τοῖς* before *ἐν Χριστῷ* see *v.* 8 end.

χάρις ὑμῖν. The epistolary formula *χαίρειν* common among heathen (2 Mac. ix. 19, Acts xxiii. 26; cf. also the examples given from the papyri in J. A. R. *Ephesians*, p. 276) and Jews (2 Mac. i. 1), and even among Christians (Acts xv. 23; Jas. i. 1) is here ennobled by St Paul. He wants for his brethren more than greeting and joy, even God's grace. *χάρις* here doubtless comprises the fullest sense of the word, both God's favour and His power freely given.

καὶ εἰρήνη. Not, apparently, a heathen formula, though compare Dan. iii. 98=iv. 1 (LXX. and Theod.) of Nebuchadnezzar and vi. 25 (Theod.) of Darius, but Jewish. Perhaps derived from the high priest's blessing, Num. vi. 26. It occurs in David's message to Nabal, 1 Sam. xxv. 5 (*ἐρωτήσατε αὐτὸν ἐπὶ τῷ ὀνόματί μου εἰς εἰρήνην*). It is found with *χαίρειν* in 2 Mac. i. 1.

As used by St Paul after *χάρις*, which assumes that all is right between the soul and God, it probably refers not so much to inward peace as to external, the disposition of their affairs by God in such a way as to bring them quietness and happiness. The Christian greeting will then chiefly mean: May God's mercies be given to you, and His protection be ever round you! But of course this protection will reach to body, soul, and spirit.

ἀπὸ θεοῦ πατρὸς ἡμῶν. The thought is not of God as the universal Father (Acts xvii. 28), but as Father of those who are in Christ, among whom St Paul includes himself. On the omission of *καὶ κυρίου Ἰησοῦ Χριστοῦ* in the true text see the notes on Textual Criticism. The formula "Grace and Peace" is found in every epistle except Heb., James, 1 and 3 John (Jude), and is increased by "mercy" in 1 and 2 Tim., 2 John. St Paul, save in 1 Thes., always adds the Source of these blessings, limiting it to the Father here only. His reason for so limiting it here perhaps lies in the fact that in *v.* 3, and frequently in this epistle, he brings out the special relationship of Christ to the Father, and he therefore avoids a phrase that, in itself, might support independence. He thus lays stress on God as

the Father of believers (*v.* 2), and in a special sense the Father of "our Lord Jesus" (*v.* 3).

3—8. *Introductory thanksgiving for their effective reception of the Gospel in the true form of it taught them first by Epaphras.*

(*v.* 3) We both always thank the God and Father of our Lord Jesus Christ when we pray for you; (*v.* 4) for we heard of your faith in Christ Jesus and your continual love towards all the saints; (*v.* 5) these being due to your reception of the news of your glorious future in the heavens, which you heard of before you were exposed to later errors, in the message of the Gospel in its integrity which is come unto you. (*v.* 6) But indeed you are not alone in this. It is already even in all the world, continually producing life and the results of life, and spreading—just as it does with you. For this was so with you from the very first; you recognised God's surprising mercy accurately. (*v.* 7) This knowledge of yours corresponded to what you learned by word of mouth from Epaphras, who is our rightly-loved fellow-servant in the work Christ gave us to do, carrying out work faithfully for our benefit as a minister sent by the Messiah. (*v.* 8) It was he too who told us plainly about your love (as I said in *v.* 4) towards others in the new sphere of the Spirit in which you now live.

3. εὐχαριστοῦμεν. In all St Paul's Epistles except Gal. and the Pastorals he thanks immediately after the salutation, always employing *εὐχαριστεῖν* save in 2 Cor. and Eph. (yet cf. Eph. i. 16). Cf. ii. 7, iii. 15. The plural is to include Timothy; contrast *v.* 24.

τῷ θεῷ πατρὶ τ. κυρ. ἡμ. Ἰησ. [Χριστοῦ]. See the notes on Textual Criticism. "We thank the God (and) Father of our Lord Jesus [Christ]."

Though *θεὸς πατὴρ* is fairly common in St Paul's Epp.†, yet *ὁ θεὸς πατὴρ* occurs only here and iii. 17, and possibly in *v.* 12, in each of these three cases following *εὐχαριστεῖν*. Observe that when the object of *εὐχαριστεῖν* in the N.T. is God the article is invariably used (e.g. 1 Th. i. 2). Hence the article here appears to be due to the presence of *εὐχαριστεῖν*, and *θεῷ πατρὶ* is probably the same combined expression as in *v.* 2 and wherever else it comes. In other words, He is here represented as both the *θεὸς* and the *πατὴρ* of our Lord. For the double thought compare John xx. 17; Rom. xv. 6; 2 Cor. i. 3, xi. 31; Eph. i. 3; 1 Pet. i. 3, and perhaps 1 Cor. xv. 24. Cf. also esp. 2 Pet. i. 17, and for *θεὸς* also Matt. xxvii. 46, Eph. i. 17. See also the notes on ii. 2 *τοῦ θεοῦ, Χριστοῦ.*

Notice that of the two emendations of the text the var. lect. *καὶ πατρὶ* gives practically the same sense, while the "Western" reading

τῷ θεῷ τῷ πατρί presumably requires τῷ θεῷ to be taken alone—"we thank God (absolutely), the Father of," etc.

πάντοτε, "we thank...always when we pray for you." Probably with εὐχαριστοῦμεν, notwithstanding the distance. Cf. 2 Th. i. 3, ii. 13; 1 Cor. i. 4; Eph. v. 20; Phm. 4.

περὶ ὑμῶν προσευχόμενοι. See the notes on Textual Criticism, and contrast *v.* 9. Though περὶ ὑμῶν frequently occurs with πάντοτε (1 Cor. i. 4; 2 Thes. i. 3, ii. 13) it is here probably to be taken primarily with προσευχ., which would otherwise stand rather baldly. περὶ ὑμ. προσ. defines the times and occasions to which πάντοτε refers. περὶ ὑμῶν thus loses the emphasis it would acquire if προσ. were independent of εὐχαρ....πάντοτε περὶ ὑμῶν.

4. ἀκούσαντες, 'for we heard.' Prob. not temporal, but causal. Cf. Eph. i. 15; contrast Phm. 5.

τὴν πίστιν ὑμῶν ἐν Χριστῷ Ἰησοῦ. The article is often omitted before ἐν Χρ. Ἰησ.; cf. also *v.* 8. In the spoken language the absence of the article would be easily supplemented by the tone.

ἐν—here marking not the sphere, but the object of faith—centred on Christ and resting in Him, cf. Gal. iii. 26. It is thus rather fuller in thought than εἰς, ii. 5. Hence perhaps the curious change from ἐν to εἰς in Eph. i. 15 if ἀγάπην is not genuine there.

καὶ τὴν ἀγάπην. In Eph. i. 15 (W.H.) love is not expressly mentioned, but is regarded as part of faith.

ἀγάπην. Not found before the LXX., yet in view of the fact that it occurs with comparative frequency there (perhaps twenty times in all, of which eleven are in Cant.) it is curious that no certain occurrence of it seems to be yet found in the papyri, and but once in Philo (see Deissmann, *Bible Studies*, p. 199). Yet the number of words supposed to have been coined by the LXX. translators is diminishing so rapidly that it is very improbable that this will remain to them.

[ἣν ἔχετε] See notes on Textual Criticism. Apparently unique, but Phm. 5 is very similar.

εἰς πάντας τοὺς ἁγίους, "toward all the saints," R.V.; cf. Phil. iv. 22 and 2 Thes. i. 3.

5. διὰ τὴν ἐλπίδα κ.τ.λ. This should be taken with the whole sentence from τὴν πίστιν onwards. Both the faith and the love of the Colossians are stated to be due to the news of the glorious future brought to them by the Gospel. We have thus the triple idea of faith, love, and hope (cf. 1 Thes. v. 8, 9). That hope is objective here causes but little difficulty, for it implies and includes the subjective meaning.

Observe that "hope" is given a much more important part in the N.T. than in our popular theology. To the heathen the good news of a real heaven, a blessed life after death, must have proved a special means of leading them to faith on Christ. Contrast Eph. ii. 12. Compare infra, *v.* 27. For the connexion of hope with faith compare 1 Th. i. 9, 10.

τὴν ἀποκειμένην ὑμῖν, "the hope that is laid by for you," Luke xix. 20; 2 Tim. iv. 8; Heb. ix. 27†. Frequently in the Classics of money put on one side so that it may be brought out in due course. Compare Luke xix. 20, the talent in the napkin. In Deut. xxxii. 34 Symm. translates כָּמֻס† "laid up in store," R.V., by *ἀπόκειται*. For reference to the glory reserved for the Christian cf. 2 Tim. iv. 8, and the difficult passage, 2 Mac. xii. 45. For the thought cf. also 1 Pet. i. 4.

ἐν τοῖς οὐρανοῖς, *v.* 16 note.

ἣν προηκούσατε† (not in LXX.). The frequent difficulty of correctly interpreting a word not in itself difficult may be seen here, where the value of the preposition in the compound verb has been understood in at least seven different ways. Of these only two appear to be worthy of mention: (1) It may mean "before exercising faith and love." The words of the truth etc. contained the message of this "hope." (2) More probably, however, it means "before you heard the later lessons of the false teachers," cf. 23. See also the next note.

ἐν τῷ λόγῳ τῆς ἀληθείας τοῦ εὐαγγελίου. Here only, though see Eph. i. 13. But *ἡ ἀλήθεια τ. εὐαγγ.* occurs in Gal. ii. 5, 14†, where it means the Gospel in its integrity as compared with Judaistic perversions of it. So also here St Paul probably is silently contrasting a false conception of the Gospel, cf. *ἐν ἀληθείᾳ*, *v.* 6.

λόγος here is presumably the message spoken by the first preacher to the Colossians, apparently Epaphras, *v.* 7. Compare Acts xv. 7; Matt. xiii. 19. Contrast *ὁ λόγος τοῦ θεοῦ*, *v.* 25 note.

6. **τοῦ παρόντος εἰς ὑμᾶς**, "which (i.e. the Gospel) is come unto you." *πάρειμι εἰς†* frequently in Classics, e.g. Thuc. vi. 88, cf. 1 Mac. xi. 63. In N.T. with *πρός*, Acts xii. 20; 2 Cor. xi. 8; Gal. iv. 18, 20†.

καθώς. He wishes to bring out the fact that they do not stand alone. Others, yes even the whole world, are experiencing the vigorous life of the true Gospel.

καὶ ἐν παντὶ τῷ κόσμῳ. *πᾶς ὁ κόσμος*, Rom. iii. 19†, cf. "Mark" xvi. 15. *ὅλος ὁ κ.*, Rom. i. 8; 1 John ii. 2; Matt. xvi. 26 (|| Luke), xxvi. 13 (|| Mark)†. An hyperbole (*v.* 23, 1 Thes. i. 8b; 2 Cor. ii. 14; Rom.

i. 8, cf. x. 18) made easier to St Paul by his habit of choosing important towns as his centres of mission work, and regarding their several districts as evangelised through them, cf. 1 Thes. i. 8[a], Acts xix. 10. St John's letters to the Seven Churches imply a similar mode of thought.

ἐστὶν καρποφορούμενον καὶ αὐξανόμενον καθὼς καὶ ἐν ὑμῖν. The punctuation is exceedingly doubtful.

(1) Consider it first as printed. St Paul in this case purposely uses the paraphrastic present, 2 Cor. ix. 12, and perhaps Col. ii. 23 (cf. Blass, § 62. 2), "to express *continuity* of present action" (Lightfoot), and then, after still further enlarging the contents of the analogy in the preceding *καθώς* by *καὶ αὐξανόμενον*, doubles back upon the analogy, and states that even the fuller blessing is found in the Colossians (*καθὼς κ. ἐν ὑμῖν*).

The construction is intelligible, but very awkward, and it has no real parallel in the N.T. 1 Thes. iv. 1 has been adduced (*καθὼς παρελάβετε παρ' ἡμῶν τὸ πῶς δεῖ ὑμᾶς περιπατεῖν καὶ ἀρέσκειν θεῷ, καθὼς καὶ περιπατεῖτε*), but in that passage the second *καθὼς* introduces a fresh fact, that their "walk" corresponded to the lesson in it that they had "received."

(2) Print *ἐστίν, καρποφορ. κ.τ.λ.* In this case the force of the first *καθὼς* stops at *ἐστίν*. The Gospel has come as far as you, even as it is, in fact, in all the world. *καρποφορ. κ.τ.λ.* then becomes an additional, but loosely appended, thought of the success of the Gospel in the world. To this very naturally is added the further statement that it is successful not only in the world but also in the Colossians (*καθ. κ. ἐν ὑμῖν*). This second method of punctuation is perhaps preferable in that it puts less force upon the language.

καρποφορούμενον. The middle comes here only in the Greek Bible. The active, though used of plants in Hab. iii. 17, Wisd. x. 7, suits excellently persons (e.g. *v.* 10) or the ground (Mark iv. 28). Even in Matt. xiii. 23 (and more clearly in ||s) the thought of the seed is merged in that of the person. For the middle comprises the notion of having life in itself, which persons and the earth do not possess. "The middle denotes the inherent energy, the active the external diffusion. The Gospel is essentially a reproductive organism, a plant 'whose seed is in itself'" (Lightfoot).

καὶ αὐξανόμενον. *αὐξάνομαι* is connected with *καρποφορεῖν* also in *v.* 10. Observe that in the parable of the Sower Matt. xiii. 23 reads *ὃς δὴ* **καρποφορεῖ** *καὶ ποιεῖ κ.τ.λ.*, and Mark iv. 8, *ἐδίδου καρπόν, ἀναβαίνοντα καὶ* **αὐξανόμενα**. St Paul's words are apparently a reminiscence of our Lord's parable, but he divides the Gospel term,

"seed," into its component parts, (1) the message (*v.* 6), and (2) those who receive the message (*v.* 10).

Of the two words *καρποφ.* implies that the activity of the Gospel is seen in its effect on life; believers are changed in character. *αὐξαν.* in its spread; believers are continually being added. Compare *v.* 10 note.

καθὼς καὶ ἐν ὑμῖν, vide supra.

ἀφ' ἧς ἡμέρας. To be closely connected with the preceding words. The proper result of the Gospel among you was not postponed for a single day.

ἠκούσατε. The object (the Gospel) is understood (cf. *v.* 9), "since the day ye heard of it" (A.V.). For though it is possible to connect *ἠκούσατε* with *τὴν χάριν* ("since the day ye heard and knew the grace of God" R.V.), this construction is improbable, because (1) *ἐν ἀληθείᾳ* must go solely with *ἐπέγνωτε*; (2) the *καθώς* of *v.* 7, "heard...the grace...even as ye learned," would be tautological.

καὶ ἐπέγνωτε. The verb occurs in Colossians here only. Cf. *v.* 9. On the much disputed question of the force of *ἐπί* in this compound see J. A. R.'s valuable detached note in his *Ephesians*, pp. 248—254, where he shows that in the Classics (and he sees no occasion to depart from this in the N.T.) "the preposition is not *intensive*, but *directive*....So that to perceive a particular thing, or to perceive who a particular person is, may fitly be expressed by *ἐπιγινώσκειν*."

Moulton (*Gram. Proleg.* 1906, p. 113) attributes less force to the *ἐπί*, saying only that it makes the aorist more decisive, and in the present "includes the goal in the picture of the journey there."

τὴν χάριν τοῦ θεοῦ, i.e. His love to man as shown in the Gospel. Compare Acts xx. 24 *διαμαρτύρασθαι τὸ εὐαγγέλιον τῆς χάριτος τοῦ θεοῦ* and 32 (both addressed to the Elders of the Church at Ephesus), Tit. ii. 11; 1 Pet. i. 10.

"The true Gospel as taught by Epaphras was an offer of free grace, a message from God; the false Gospel, as superposed by the heretical teachers, was a code of rigorous prohibitions, a system of human devising. It was not *χάρις* but *δόγματα* (ii. 14); not *τοῦ θεοῦ* but *τοῦ κόσμου, τῶν ἀνθρώπων* (ii. 8, 20, 22)" Lightfoot.

In addition to these thoughts there is probably that of the universality of the offer of salvation, whether in contrast to Jewish exclusiveness generally, or, as perhaps with special reference here, to the apparently esoteric doctrine of the false teachers at Colossae in particular.

J. A. R., *Ephesians*, pp. 220—226, has a valuable detached note upon *χάρις*, showing that St Paul used it in part to bring out "the sur-

prising mercy of God, by which those who had been wholly outside the privileged circle [of Israel] were now the recipients of the Divine favour" (p. 224).

ἐν ἀληθείᾳ. Not adjectival with *τὴν χάριν τοῦ θεοῦ*, but adverbial with *ἐπέγνωτε*, cf. Matt. xxii. 16; 2 John 1; 3 John 1. It is more than "in sincerity," and rather "in right and accurate fashion." See especially Matt. xxii. 16, with the parallel passages Mark xii. 14, Luke xx. 21. You knew in proper fashion, you not only heard the message, but grasped its contents rightly. Observe the undercurrent of assurance that their first perception of the Gospel was better than that which the false teachers desired to see in them now.

7. **ἐμάθετε.** To be given its full force, implying some continuance of instruction. Compare 2 Tim. iii. 14; Phil. iv. 9; Matt. xi. 29. Compare also infra, ii. 7.

ἀπὸ Ἐπαφρᾶ, iv. 12, Phm. 23†. Doubtless a short form of the word Ἐπαφρόδιτος ("lovely," Lat. Venustus); cf. Παρμενᾶς for Παρμενίδης, Ἀρτεμᾶς for Ἀρτεμίδωρος, Ἀλεξᾶς for Ἀλέξανδρος (see Winer, § xvi end).

Yet both forms of the name are said to be so common that strong evidence would be required for us to identify this Epaphras with the Epaphroditus of Phil. ii. 25, iv. 18†. And, as far as it goes, the evidence is the other way. For Epaphroditus is connected only with Philippi, to which he is sent by St Paul, and from which he brings back presents; Epaphras, on the other hand, is connected only with Colossae, of which he is either a native (as seems most probable) or an inhabitant of long standing (iv. 12), and which he had evangelised (here), and the believers of which he greets both generally (iv. 12) and in the person of one of their leaders (Phm. 23). Both indeed were at Rome, but, so far as reference is made to them, at periods many months, or perhaps even one or two years, apart (see *Introd.*, p. xlviii).

τοῦ ἀγαπητοῦ. iv. 7, 9, 14; Phm. 1, 16; 3 John 1. Hort, on 1 Pet. ii. 11, says, "Not St Paul only, but all the other writers of Epistles in the N.T., make use of it. It refers back to our Lord's test of discipleship to Himself, the mutual love of those who believe in Him (John xiii. 34 f., xv. 12, 17); and is thus combined emphatically with *πιστοί*, *faithful*, in 1 Tim. vi. 2 (q.v.): cf. Col. iv. 9."

Certainly in our passage at least it serves to emphasize the satisfactory character of him who first preached the Gospel to the Colossians, and thus strengthens St Paul's argument.

συνδούλου. Elsewhere in St Paul only iv. 7 (Tychicus). Compare *συνεργός*, iv. 11, Phm. 24 and *συναιχμάλωτος*, iv. 10.

If, as it seems, δοῦλος, like *'ebed* in the O.T., regards the servant not merely as a member of the household but as one entrusted with work, σύνδουλος here probably refers to Epaphras not merely as a fellow-Christian, but as one engaged in work. He shared with St Paul the privilege of carrying out the duty assigned him by their common Master.

ἡμῶν. Probably including Timothy, avoiding egotism, *v.* 1, note.

ὅς ἐστιν πιστὸς ὑπὲρ ἡμῶν διάκονος τοῦ χριστοῦ, "who is a faithful minister of Christ on our behalf," R.V. On the reading see the notes on Textual Criticism. The position of ὑπὲρ ἡμῶν is curious, and apparently lays stress on his *faithfulness* (not his ministry) on behalf of us. Probably the ministry is regarded as exercised towards St Paul. Christian work done among the Gentiles in its measure freed him from his debt to them (Rom. i. 14).

διάκονος. Doubtless in its wide and non-official sense. So also *vv.* 23, 25, and iv. 7 where see note. Its essential thought is "activity and subordination." "Epaphras, whatever his church-office, was the loving *worker under Christ* for Paul and Colossae" (Moule).

τοῦ χριστοῦ. The article (contrast 2 Cor. xi. 23, διάκονοι Χριστοῦ εἰσίν;) suggests the office and position of our Lord in His relation to the dispensation to Jew and Gentile rather than His personality.

Therefore also χριστοῦ is printed without a capital letter, i.e. it is, in the opinion of W.H. (ii. § 415), here not so much a proper name as an appellative, "the Messiah." Compare also Hort, *The Christian Ecclesia*, p. 111 sq.

τοῦ 'Ιησοῦ would not have been so apposite to St Paul's argument (contrast Eph. iv. 21); St Paul, half unconsciously no doubt, uses the term that will best meet the claims of the false teachers.

8. **ὁ καὶ δηλώσας.** The καί not only states a fresh fact about Epaphras but also implies that it was he and no other (qui idem); cf. Matt. x. 4, 2 Cor. i. 22.

ἡμῖν. See note on the first ἡμῶν in *v.* 7.

τὴν ὑμῶν ἀγάπην. The order is much less common than τὴν ἀγάπην ὑμῶν and gives ὑμῶν a slight emphasis (cf. Rom. xvi. 19, 2 Cor. vii. 7 ter).

Probably their love is to the saints generally, St Paul mentioning it now as the visible result of their acceptance of Epaphras' teaching, and also taking up once more the thought of *v.* 4, and making it a starting-point from which he begins a fresh exhortation.

ἐν πνεύματι. Not τὴν ἐν πνεύματι. Probably the words ἀγάπην ἐν πνεύματι are regarded as forming one idea; cf. 1 Cor. x. 18 τὸν

Ἰσραὴλ κατὰ σάρκα, see Winer, § xx. 2 and J. A. R. on Eph. i. 15. But contrast Phm. 6.

Probably spirit as such, the higher spiritual sphere in which their thoughts and feelings now worked, the sphere in which God revealed His truth to them (Eph. iii. 5), in which they prayed (Eph. vi. 18), and in which they were being made a spiritual House (Eph. ii. 22). Their love was *οὐ σαρκική, ἀλλὰ πνευματική* Oecumen. (in loco, Migne, CXIX. 16). In any case it is a true statement of theology that such love exercised in the spiritual sphere is ultimately due to the blessed Spirit Himself (Rom. xv. 30; cf. Westcott on Eph. iii. 5).

9—14. *Prayer for the Colossians, with reason for gratitude on their part to God, viz. their emancipation in Christ.* This forms a transition to a fuller account of the relation of the Son to the Father, to Creation, and to the Church.

(Observe that in these verses there are frequent signs that the Apostle is already conscious of the warnings that he is about to give them.)

(*v.* 9) Because of the love you show, we both (Timothy and I), ever since we first heard (as I said in *v.* 4) of your faith in Christ, continually intercede for you, and ask for our request to be granted us that you may be filled with the recognition of what is God's will for each, in wisdom as needed in every case and spiritual discernment; (*v.* 10) thus walking worthily of our Master—with the object of pleasing Him in every case, bearing fruit (as I said) in every good work, and growing by this very knowledge of God; (*v.* 11) being continually strengthened too in God's strength given as it is needed in proportion to (nothing less than) the supreme might of His revelation of Himself given with the object of your having hopeful endurance and quiet forbearance, and these accompanied by joy; (*v.* 12) giving thanks to the Father who made you Gentile Christians sufficient for admission into your share of the possession that all saints have in spiritual light; (*v.* 13) [the Father] who delivered us all out of the rule that springs from and is governed by darkness, and transferred us into the sovereignty of His Son whom He loves; (*v.* 14) [the Son] in whom we now have emancipation from that darkness, consisting primarily in the remission of our sins.

9. διὰ τοῦτο. Probably this refers primarily to the immediately preceding words *τὴν ὑμῶν ἀγάπην ἐν πνεύματι*, which however in themselves sum up an important part of the whole preceding paragraph. For a similar case compare 1 Thes. iii. 5, where *διὰ τοῦτο* primarily refers to the troubles of the Thessalonians mentioned in *v.* 4, which again underlie all *vv.* 1—4. Even in Eph. i. 15 the

immediate reference may well be to the thought of the praise of God's glory (*v.* 14) which is underlying all *vv.* 3—14, and in 1 Thes. ii. 13 the thought of the Thessalonians being called into God's kingdom and glory, i.e. the possibilities of the Divine call (a thought present in i. 3, 10), supplied a reason for all St Paul's work among them.

καὶ ἡμεῖς. We, Paul and Timothy, on our side show our love.

ἀφ' ἧς ἡμέρας ἠκούσαμεν, cf. *v.* 6.

ὑπὲρ ὑμῶν. Contrast *v.* 3. The apparent absence of any parallel in the N.T. for ὑπέρ, or even περί, being joined with αἰτέω makes it probable that ὑπέρ is governed by προσευχόμενοι only (Matt. v. 44; James v. 16†). Hence the A.V. "do not cease to pray for you, and to desire," etc. is preferable in this particular to the R.V. "do not cease to pray and make request for you."

αἰτούμενοι. The middle may be used merely to conform to προσευχ., though its greater strength than the active (see Moulton, *Gram. Proleg.* 1906, p. 160) was hardly forgotten, or may perhaps hint to them delicately that he reckoned blessings given to them as given to himself (cf. Mark vi. 24 with 22, 23; James iv. 2, 3; 1 John v. 14, 15).

ἵνα. For similar instances of the weakened ἵνα after verbs of asking see ii. 1, 2, iv. 3, 12. Cf. also especially 2 Thes. i. 11.

τὴν ἐπίγνωσιν. See note on ἐπέγνωτε, *v.* 6. The usage of the word ἐπίγνωσις in the N.T. is remarkable. It does not occur in the first group of St Paul's Epistles; and only three times in the second, and that not in its highest connotation (Rom. i. 28, iii. 20, x. 2); but it is used eight times in the third, always (save in Phm. and perhaps Phil.) of our knowledge of God (Phil. i. 9; Eph. i. 17, iv. 13; Col. i. 9, 10, ii. 2, iii. 10; Phm. 6); and four times in the fourth, in the phrase εἰς ἐπίγνωσιν ἀληθείας (1 Tim. ii. 4; 2 Tim. ii. 25, iii. 7; Tit. i. 1; cf. also Heb. x. 26). It also occurs four times in 2 Pet., of our knowledge of God, apparently with some reminiscence of St Paul's third group.

Its greater frequency in the later groups of St Paul's Epistles is doubtless due to the greater need experienced by the Church of a right intellectual and spiritual knowledge of God, especially in view of the false teaching that claimed to supply this. No doubt also St Paul's enforced leisure at Caesarea and Rome was a providential means of his meditation on the subject and his subsequent ability to point out the truth. On the accusative see Blass, *Gram.* § 34. 6.

τοῦ θελήματος, *v.* 1, note. Here not God's will that embraces the whole scope of His plan and purpose concerning the world, for believers cannot be expected to have ἐπίγνωσις of this, although they

may legitimately pray for its accomplishment (Matt. vi. 10), and they even know, in a sense, the "mystery" of it (Eph. i. 9), but the will of God so far as it affects us individually. Compare Matt. vii. 21 (*ὁ ποιῶν τὸ θέλημα τοῦ πατρός μου*), Eph. v. 17, vi. 6.

αὐτοῦ, i.e. God the Father. *τὸ θέλημα* Ἰησοῦ or Χριστοῦ never occurs. In *τὸ θέλημα τοῦ κυρίου* (Acts xxi. 14; Eph. v. 17) the genitive doubtless also refers to God the Father.

ἐν marks that in which the *ἐπίγνωσις* manifests itself. It is very improbable that a comma should be put at *αὐτοῦ* and the following words joined with *v.* 10 as far as *ἀρεσκίαν*, though of course *περιπατεῖν* easily takes *ἐν* (e.g. iii. 7, iv. 5). But a very clumsy sentence would be the result. See further on *ἐν παντὶ ἔργῳ ἀγαθῷ* (*v.* 10).

πάσῃ, *vv.* 10, 11, 15, 28, iii. 16, iv. 12. Distributive; wisdom in every case as needed (*v.* 28). Compare *πᾶσαν δικαιοσύνην*, Matt. iii. 15. For the contrast between *πᾶσα* and *πᾶσα ἡ* compare 2 Cor. i. 4 *ὁ παρακαλῶν ἡμᾶς ἐπὶ πάσῃ τῇ θλίψει ἡμῶν* (totality), *εἰς τὸ δύνασθαι ἡμᾶς παρακαλεῖν τοὺς ἐν πάσῃ θλίψει* (i.e. any which may arise).

On its connexion with *σοφίᾳ* and *συνέσει* see below s.v. *πνευματικῇ*.

σοφίᾳ. Five more times in this Epistle, i. 28, ii. 3, 23, iii. 16, iv. 5, and three times in Eph., i. 8, 17, iii. 10; elsewhere in the Pauline Epistles, only once in Romans (xi. 33) and 2 Cor. (i. 12), but frequently in 1 Cor. It is "mental excellence in its highest and fullest sense; Arist. *Eth. Nic.* VI. 7 *ἡ ἀκριβεστάτη τῶν ἐπιστημῶν...ὥσπερ κεφαλὴν ἔχουσα ἐπιστήμη τῶν τιμιωτάτων*....Cicero *de Off.* I. 43 'princeps omnium virtutum.'...The Stoic definition of *σοφία*, as *ἐπιστήμη θείων καὶ ἀνθρωπίνων καὶ τῶν τούτων αἰτιῶν*, is repeated by various writers" (Lightfoot).

Yet we must be careful not to understand it here of wisdom in the abstract. From the usage of *ἐν πάσῃ σοφίᾳ* in *v.* 28, iii. 16 (cf. especially the parallel Eph. v. 15—19) and even Eph. i. 8, St Paul is evidently thinking of mental excellence *in its application*.

καὶ συνέσει, ii. 2. *σύνεσις* is not found elsewhere with *σοφία* in the N.T. (though in 1 Cor. i. 19 the two words are in parallel clauses of a quotation from Isa. xxix. 14), but see Deut. iv. 6; 2 Chron. i. 10—12; Isa. xi. 2. See also Ex. xxxi. 3; 1 Chr. xxii. 12; Dan. ii. 20 (Theod.); Bar. iii. 23.

It stands in relation to *σοφία* as the part to the whole, and expresses the intellectual grasp, the discernment, of the condition of affairs in any given instance. Compare 2 Tim. ii. 7 *νόει ὃ λέγω· δώσει γάρ σοι ὁ κύριος σύνεσιν ἐν πᾶσιν*. It is "the faculty of putting together, and reading the significance of, facts and phenomena around" (Beet). "'Wisdom' is the noble faculty of judging and

acting aright, 'intelligence' that faculty in application to the living problems of the hour" (Moule, *Colossian Studies*), particularly (one may suppose in the present case) such as those suggested by the false teaching to which the Colossians were exposed.

πνευματικῇ, iii. 16. With the exception of 1 Pet. ii. 5 bis, *πνευματικός* occurs only in the Pauline Epistles, especially of course in 1 Cor.

A remarkable example of such a combination of *σοφία* and *σύνεσις* as St Paul means here was seen in Bishop Westcott, who, though (or rather because) he possessed Christian *σοφία* in perhaps a higher degree than any teacher of recent years, was enabled by his *σύνεσις* to bring the great coal strike in the North to a satisfactory termination, and that without any use of merely worldly means.

10. περιπατῆσαι. Probably epexegetic, see Acts xv. 10; Luke i. 54; 1 Sam. xii. 23; Pss. Sol. ii. 28. It may be due to the influence of Hebrew, in which both the construct (e.g. Ps. lxxviii. 18) and the absolute (Jer. xxii. 19) forms of the infinitive may be used to expand a preceding statement. In English we can hardly use the infinitive in this sense, and must translate "walking."

Observe that *περιπατεῖν* in its metaphorical meaning (also ii. 6, iii. 7, iv. 5), self-evident as it appears to us, seems never to have been so used by Greeks uninfluenced by Semitic thought (though in Thuc. III. 64. 7 we find *μετὰ γὰρ Ἀθηναίων ἄδικον ὁδὸν ἰόντων ἐχωρήσατε*, and parallels for *ἀναστρέφομαι* and *ἀναστροφή* are quoted in Deissmann, *Bibl. Studies*, pp. 88, 194, from the Inscriptions). But in Hebrew it is very common (e.g. Ps. xxvi. 11) and the metaphor even gives the name to the strictly legal part of Rabbinic lore, the Halacha, i.e. the "walk."

ἀξίως. Observe that while *περιπατεῖν* is almost entirely Semitic *ἀξίως* is almost entirely Greek. No Hebrew word quite expresses the idea (cf. שׁוה Prov. iii. 15, viii. 11; Esth. vii. 4). Therefore Delitzsch can only render our passage by a free paraphrase, כַּטּוֹב בְּעֵינֵי הָאָדוֹן, "to walk *according to that which is good in the eyes of* the Lord and according to all His good pleasure." Had we nothing else whereby to tell the nature of the education of the Apostle the combination *περιπατῆσαι ἀξίως* would give us the clue to it being Graeco-Semitic.

For *ἀξίως τοῦ κυρίου* compare, besides the passages quoted above, Wisd. iii. 5; Ecclus. xiv. 11 (Greek only), and the phrases *ἄξιος*, and *ἀξίως*, *τοῦ θεοῦ* (*τῶν θεῶν*) in inscriptions at Pergamum (Deissmann, *Bible Studies*, p. 248).

It is perhaps worth noting that the Peshitta here reads "that ye may walk as is becoming, and may please God," i.e. omitting *πᾶσαν*

and recombining the other words. Did it mistranslate from the Latin "ut ambuletis digne Deo per omnia placentes"?

τοῦ κυρίου. Though Theodoret (in Ellicott) understands this of God (i.e. presumably the Father), and the analogy of 1 Thes. ii. 12 (quoted supra) confirms it, yet "St Paul's common, and apparently universal, usage requires us to understand ὁ Κύριος of Christ" (Lightfoot). Moule rightly points out that "such alternative expressions indicate how truly for St Paul the Father and the Son are Persons of the same Order of being." St Paul is thinking of the Lord Jesus as the Master in glory, who ought to be worthily represented by us His servants here, and takes pleasure, or otherwise, in our behaviour.

εἰς. The final object of knowledge and a godly life is to please God.

πᾶσαν, i.e. in every case, see *v.* 9 *πάσῃ*.

ἀρεσκίαν†. *ἀρέσκειν θεῷ* (*τ. κυρίῳ*) in Rom. viii. 8; 1 Cor. vii. 32; 1 Thes. ii. 15, and especially 1 Thes. iv. 1; cf. *ἀρεστός* John viii. 29, and 1 John iii. 22.

ἀρεσκία is not found in classical writers of the best period, but in Theophrastus, *Char.* 2 (5), Polybius 31. 26. 5, Diod. 13. 53 it means "complaisance," "obsequiousness." Yet in an inscription given in Deissmann, *Bible Studies*, p. 224, *χάριν τῆς εἰς τὴν πόλιν ἀρεσκείας* it evidently has a good sense, and it is repeatedly used by Philo of pleasing God, as here; e.g. *Quis rer. div. her.* 24 (I. p. 490, § 123, Wendland) *ὡς ἀποδεχομένου* (*τοῦ Θεοῦ*) *καὶ δεχομένου τὰς ψυχῆς ἑκουσίου ἀρεσκείας*; *de Vict. Off.* 8 (II. p. 527) *διὰ πασῶν ἰέναι τῶν εἰς ἀρεσκείαν ὁδῶν*. In *ἀνθρωπάρεσκοι* (iii. 22) on the contrary the former meaning is apparent; see note there.

ἐν παντὶ ἔργῳ ἀγαθῷ. Perhaps to be taken with the preceding words. So R.V.mg. "to walk worthily of the Lord unto all pleasing, in every good work." The words would thus expand the thought of *πᾶσαν*. But the sentence then becomes heavy and even somewhat tautological. Hence it is better to take the words closely with *καρποφοροῦντες*. The whole phrase is then, no doubt, explanatory of *εἰς πᾶσαν ἀρεσκίαν*. So Chrysostom, Πῶς δέ, *πᾶσαν ἀρεσκείαν; Ἐν παντ' ἔργῳ ἀγαθῷ καρποφοροῦντες, καὶ αὐξανόμενοι ἐν* (sic) *τῇ ἐπιγνώσει τοῦ θεοῦ.*

καρποφοροῦντες, "bearing fruit in every good work." See *v.* 6 note. Surely not dependent on *πληρωθῆτε* (Beng., B. Weiss), but on *περιπατῆσαι*.

καὶ αὐξανόμενοι, closely with *καρποφοροῦντες*, as in *v.* 6 (see note).

τῇ ἐπιγνώσει τοῦ θεοῦ. "By the knowledge of God." With *αὐξανόμενοι* only, for bearing fruit by knowledge would be too strained a

metaphor. It is probably the instrumental dative "representing the knowledge of God as the dew or the rain which nurtures the growth of the plant; Deut. xxxii. 2; Hos. xiv. 5" (Lightfoot). It is indeed possible to take it as the dative denoting the attribute in respect of which anything takes place, *v.* 21; 1 Cor. xiv. 20; Acts xvi. 5; Phil. ii. 8. So R.V. "increasing in the knowledge of God" (verbally like A.V. which reads *εἰς τὴν ἐπίγνωσιν*), but this seems hardly probable after *πληρωθῆτε τὴν ἐπίγνωσιν* in *v.* 9.

11. ἐν πάσῃ δυνάμει δυναμούμενοι, "being strengthened in all (needed) strength." It is very uncertain whether *δυνάμει* refers to (1) Divine power given or (2) power in the act of being exercised by man. In favour of (2) are the parallels of *ἐν πάσῃ σοφίᾳ κ. συνέσει πνευμ.* (*v.* 9), *ἐν παντὶ ἔργῳ* (*v.* 10), and probably *ἐν δυνάμει*, *v.* 29. But in favour of (1) is the very similar passage, Eph. iii. 16, where *δυνάμει* evidently refers to the Divine power as the instrument of their being strengthened. On the whole (1) is preferable. So Theodoret, *τῇ θείᾳ ῥοπῇ κρατυνόμενοι* (in loco, Migne, LXXXII. 596).

The *ἐν* in this case is usually regarded as "instrumental." Cf. Apoc. vi. 8, and Matt. vii. 6, but *ἐν* in the strictly instrumental sense is so rare that it here more probably describes God's strength as the element in which they find their strength and apart from which they are weak (cf. John xv. 5).

δυναμούμενοι. *δυναμόω* in N.T. only in Heb. xi. 34, and perhaps Eph. vi. 10 (B alone of the great MSS., followed by W.H.mg.). *ἐνδυναμόω* is more common. In the LXX. and Hexapla fragments the reverse is the case. The tense here expresses the continuous application of the Divine power.

κατὰ. The measure of the strength given is limited (quâ God) only by the sovereign might inherent in God's self-manifestation.

τὸ κράτος. *δύναμις* here would apparently mean the power actually exerted by the *δόξα*; *κράτος* = its general, overwhelming might compared with all else than God. For both the thought of this verse and also synonyms of "power" in relation to God see Eph. i. 19 *τί τὸ ὑπερβάλλον μέγεθος τῆς* **δυνάμεως** *αὐτοῦ εἰς ἡμᾶς τοὺς πιστεύοντας κατὰ τὴν* **ἐνέργειαν** *τοῦ* **κράτους** *τῆς* **ἰσχύος** *αὐτοῦ*, where *ἰσχύς* seems to mark God's indwelling power, shown externally as *κράτος*, working in each recipient with *ἐνέργεια*, and effective for him as *δύναμις*; see also Eph. iii. 16. In the N.T. *κράτος* is used always of God with the one exception of Heb. ii. 14, where the devil is described as *τὸν τὸ κράτος ἔχοντα τοῦ θανάτου*.

τῆς δόξης αὐτοῦ. Possessive genitive. By God's *δόξα* we must understand here His nature as manifesting itself externally, more

particularly towards man. It is nearly synonymous with *ὄνομα* (Matt. vi. 9; John i. 12), but this rather regards God's revelation of Himself so far as man is able to receive it. Δόξα, on the other hand, always suggests that God's self-manifestation is too bright for man's eyes to face (Luke ii. 9; 2 Cor. iii. 7; Acts xxii. 11).

ὑπομονὴν καὶ μακροθυμίαν, "fortitude and forbearance."

(1) For the combination see 2 Cor. vi. 4, 6, 7, *ἐν ὑπομονῇ πολλῇ... ἐν μακροθυμίᾳ...ἐν δυνάμει θεοῦ*, and 2 Tim. iii. 10. Compare also Jas. v. 10, 11, where the two words are almost contrasted.

(2) *ὑπομονή*. More than mere endurance; it is endurance marked by hope, nearly our "fortitude." See Ecclus. xli. 2, *ὦ θάνατε, καλόν σου τὸ κρίμα ἐστὶν ἀνθρώπῳ...ἀπολελωκότι ὑπομονήν* (ואבד תקוה), "who hath lost hope," and ii. 14 *οὐαὶ ὑμῖν τοῖς ἀπολελωκόσιν ὑπομονήν* (Heb. not yet recovered). In the LXX. *ὑπομονή* always, and *ὑπομένειν* generally, represent some part of the root קוה (wait, or look eagerly, for). Compare 1 Thes. i. 3, where work springs from faith, toil from love, *ὑπομονή* from hope. Hence in Tit. ii. 2 it is the third in the Christian triad, *πίστις, ἀγάπη, ὑπομονή* (cf. Lightfoot on 1 Thes. i. 3).

(3) *μακροθυμία*, iii. 12. Hardly classical.

(4) Comparing the two words

ὑπομονή lays stress on the person who possesses it not being affected. Hence it seems to refer only to things, i.e. to trials in themselves, whether from God or from man. It is thus used of man only (even in Rom. xv. 5).

μακροθυμία on the other hand suggests that if the person were affected it would alter his behaviour to others. Hence it is used especially with reference to persons (vide supra), and may be used of God (e.g. Rom. ii. 4; 1 Pet. iii. 20; cf. Luke xviii. 7; see also Symm. Eccles. viii. 12).

Thus here *ὑπομονή* means their endurance of all trials in a hopeful spirit, such as Christ Himself had, 2 Thes. iii. 5, and *μακροθυμία* their evenness of temper, free from all irritation or impatience (cf. Trench, *Synon.* § LIII.). They were in need of encouragement (22).

μετὰ χαρᾶς. Probably with the preceding clause. This is more in accordance with St Paul's style, and more suggestive. Fortitude and forbearance are to be so far from moroseness as to be accompanied by positive joy (i. 24). Cf. 2 Cor. xii. 8—10; 1 Thes. i. 6.

12. εὐχαριστοῦντες, *v.* 3. Too distant from *οὐ παυόμεθα* (*v.* 9) to be coordinate with *προσευχόμενοι καὶ αἰτούμενοι*, suitable though the thought of St Paul giving thanks for them in itself is. The word is either coordinate with *καρποφοροῦντες* and *δυναμούμενοι*, expressing a

third condition of their Christian walk (*v.* 10), or, as is more probable, primarily a development of the thought of *μετὰ χαρᾶς*, explaining the direction which their joy would take.

τῷ πατρί. See notes on Textual Criticism. In *v.* 3 St Paul thanked the God and Father of Christ (see note) as the source of all the blessings that had been given, but here he represents the Colossians as thanking Him only as the Father, i.e. as the one who had admitted them into possession and thus sonship, through, as St Paul is careful to add (*v.* 13), Him who was Son in a supreme degree. The thought closely resembles Gal. iv. 6, 7.

τῷ ἱκανώσαντι. See notes on Textual Criticism. The verb occurs elsewhere in the N.T. only in 2 Cor. iii. 6. It is found in the LXX., in no case apparently throwing light on our passage, and only in the middle or the passive.

The not infrequent use of [ὁ] *ἱκανός* in the Greek versions of the O.T. to translate Shaddai (the Almighty), suggests that this name for God may have been in St Paul's mind when writing this passage. Compare especially Gen. xvii. 1, "I am El Shaddai, *walk* before me" with our *v.* 10. With the accuracy of the translation we have no concern, but the rendering suggests that He who was sufficient for the needs of the O.T. saints, and who made St Paul and others sufficient as the ministers of the New Covenant (2 Cor. iii. 6), also made the Colossians sufficient for the share etc. Observe that *ἱκάνωσεν* implies that besides the general invitation both the personal call and the grace to accept it came from God. St Paul thus strikes at the root of the Jewish doctrine of זְכוּת (merit), even in its more refined forms of *gratia de condigno* or *de congruo*.

The tense probably refers to the time of their conversion, when they entered upon the privileges which St Paul is about to mention.

ὑμᾶς. See notes on Textual Criticism. The O.T. colouring of the verse makes *ὑμᾶς* especially suitable, for the Colossian Christians might well thank God that, though Gentiles, they had been admitted into what had been the unique privilege of Jews, cf. Eph. ii. 12, 13.

εἰς τὴν μερίδα. In the LXX. *μερίς* (gen. = חֵלֶק) is usually distinguished from *μέρος* (very seldom = חֵלֶק, often קָצֶה) as *share* from *part*; i.e. *μερίς* connotes that others also have a share. In the N.T. *μερίς* occurs only five times, but = "share" evidently in 2 Cor. vi. 15 and probably in Luke x. 42. This helps, as will be seen, to fix the determination of the following genitive.

τοῦ κλήρου. (1) As to the meaning of the word in itself:

(*a*) It was originally a *lot*; (*b*) thence, presumably from the primitive practice of redistributing at stated periods the land of the

community by lot to the several members, an *allotment*; (*c*) then, as plots of land were held permanently by individuals, *a portion*, *a possession*, a piece of land generally. Hence the LXX. uses it frequently as an equivalent to גּוֹרָל, *lot*, or *allotment*, and also for נַחֲלָה, יְרֻשָּׁה, *possession*, or in certain cases *inheritance*.

We cannot therefore insist on κλῆρος maintaining its original connotation of possession acquired by lot, though perhaps it still implies that it has not been *earned* by the possessor's efforts. If so τοῦ κλήρου carries on the thought of ἱκάνωσεν. Compare Eph. i. 11, ἐν ᾧ ἐκληρώθημεν (probably = we were given a possession). Neither, be it observed, can we insist on the meaning "inheritance" as compared with "possession [1]."

(2) Its reference here:

As Mt Seir was given to the sons of Esau ἐν κλήρῳ, Deut. ii. 5 (Heb. "for a possession"), so Canaan was given to the Israelites also ἐν κλήρῳ, Ex. vi. 8; Num. xxxiii. 53; Deut. iii. 18 (Heb. "for a possession," or "to possess it"), although it does not appear to be actually called their κλῆρος. Yet it is probable that the thought of Canaan as the κλῆρος of the Lord's people underlies our passage [2].

(3) The relation of τοῦ κλήρου to τὴν μερίδα:

What then is the relation in which τοῦ κλήρου stands to the preceding τὴν μερίδα? Two answers have been given.

(*a*) The genitive is of apposition, "the share, i.e. the possession." But in this case it is (α) hard to see why both substantives are employed; (β) μέρις, as stated above, would then suggest that others besides τῶν ἁγίων partake of it.

Hence (*b*) the partitive genitive, "the share in the possession," is preferable. You have your share in the lot possessed by the saints. "The κλῆρος ἐν τῷ φωτί is represented as the joint inheritance of the saints, of which each individual has his μερίδα" (Ell.).

τῶν ἁγίων. *v.* 2 note. Possessive genitive.

ἐν τῷ φωτί. Defining the sphere of the κλῆρος. For the O.T. worthies it lay in Canaan; for Christian believers it is ἐν τῷ φωτί. The Book of Enoch, § 58 (see note below), speaks of the lot of

[1] Mr H. St J. Thackeray, *Relation of St Paul to Contemporary Jewish Thought*, 1900, p. 251, mentions the interesting fact that the Book of Enoch also speaks of "the lot of eternal life" given to Enoch (xxxvii. 4), of the "portion" predestined for him (xxxix. 8), of the "lot" of the Son of Man (xlvi. 3), of "the glorious lot" of the righteous and elect (lviii.). But the absence of these chapters in the Greek fragments forbids a very close comparison.

[2] The familiar phrase "the land of Canaan, the lot of your inheritance" Ps. cv. 11 = 1 Chr. xvi. 18, represents different words, σχοίνισμα κληρονομίας ὑμῶν (Heb. "the measure of your inheritance").

the righteous and elect being glorious; "and the righteous will be in the light of the sun, and the elect in the light of eternal life," thinking chiefly, it would seem, of physical splendour, but the contrast of τὸ σκότος in *v.* 13 shows that (*a*) St Paul has in mind chiefly not physical but spiritual light; and (*b*) this light is something already enjoyed. The possession of the saints is not merely a future heaven but present spiritual privileges ἐν τῷ φωτί. Compare 1 Pet. ii. 9. Eph. v. 8 is even stronger. St Paul's words in Acts xxvi. 18 present several points of close resemblance to our *vv.* 12—14, τοῦ ἐπιστρέψαι ἀπὸ **σκότους** εἰς **φῶς** καὶ **τῆς ἐξουσίας** τοῦ Σατανᾶ ἐπὶ τὸν θεόν, τοῦ λαβεῖν αὐτοὺς **ἄφεσιν ἁμαρτιῶν** καὶ **κλῆρον** ἐν τοῖς **ἡγιασμένοις** πίστει τῇ εἰς ἐμέ.

"ἐν *in* est quasi praepositio loci. Conferatur oppositum, Matt. iv. 16, ubi bis est *in*" (Beng.).

13. ὃς κ.τ.λ. = ὁ πατήρ, *v.* 12. "Appositional relative sentence (Win. § lx. 7), introducing a contrasted amplification of the preceding clause, and preparing for a transition to the doctrine of the Person, the glory, and the redeeming love of Christ, *vv.* 14—20" (Ell.).

ἐρύσατο...ἐκ. When believers pray to be delivered from the attacks of the Evil One they say ῥῦσαι ἡμᾶς **ἀπὸ** τοῦ πονηροῦ, but when, as here, stress is laid on the persons delivered having been actually within the grasp of the enemy, ἐκ is naturally used. So Luke i. 74; 2 Tim. iii. 11, iv. 17. For a full discussion of the use of ἐκ and ἀπό with verbs expressing deliverance, both in the LXX. and in the N.T., see Chase, *The Lord's Prayer*, 1891, pp. 71—85. Theophylact remarks that in itself the verb implies our having been in servitude, οὐκ εἶπε δὲ ἐξέβαλεν, ἀλλ' ἐρρύσατο, δεικνὺς ὅτι ὡς αἰχμάλωτοι ἐταλαιπωρούμεθα.

ἡμᾶς. When it is a matter of enumerating God's mercies to sinners St Paul readily falls back into using the first person, cf. ii. 13, iii. 4.

τῆς ἐξουσίας. (1) In the LXX. ἐξουσία is occasionally concrete, "dominion," "domain"; 2 Kings xx. 13, οὐκ ἦν λόγος ὃν οὐκ ἔδειξεν αὐτοῖς Ἑζεκίας ἐν τῷ οἴκῳ αὐτοῦ καὶ ἐν πάσῃ τῇ ἐξουσίᾳ αὐτοῦ: Ps. cxiii. (cxiv.) 2, ἐγενήθη ἡ Ἰουδαία ἁγίασμα αὐτοῦ, Ἰσραὴλ ἡ ἐξουσία αὐτοῦ: perhaps also Dan. iii. 3 (LXX. and Theod.). So too apparently Luke xxiii. 7 (hardly iv. 6).

It would be a suitable meaning here, especially by way of contrast to the ordinary interpretation of βασιλεία, if there were more examples of such a use in the N.T. But there, with the above exception, it is, as it seems, either abstract or at most personified (*v.* 16, ii. 10, 15). Personification (as though it = "Prince of darkness") is most im-

probable here. We therefore understand it as "authority," the active ruling principle which finds its source in darkness. Compare Acts xxvi. 18.

(2) Possibly *ἐξουσία* in itself here means lawless, arbitrary, power in contrast to a well-ordered sovereignty. See Lightfoot, and cf. perhaps Ecclus. ix. 13, xxv. 25, xxx. 28 (=xxxiii. 20).

τοῦ σκότους. Not personified, but regarded as a state of existence in which, and so under which, unbelievers live, 1 Thes. v. 4, 5; cf. Rom. ii. 19. In Luke xxii. 53, *αὕτη ἐστὶν ὑμῶν ἡ ὥρα καὶ ἡ ἐξουσία τοῦ σκότους* we have a verbal parallel, primarily, as it seems, referring to the darkness of night, which, by making our Lord's arrest easy, gave the Jews power to carry it out, yet also hinting at their love for "darkness" (John iii. 19), and the spiritual forces over it (Eph. vi. 12). For the moral contrast of darkness to light see note on *ἐν τῷ φωτί*, *v.* 12.

καὶ μετέστησεν, "and transferred us." So Josephus, *Antt.* IX. 11. 1; cf. Tiglath-Pileser's conquest of the northern parts of Israel, *τοὺς οἰκήτορας αἰχμαλωτίσας μετέστησεν εἰς τὴν αὐτοῦ βασιλείαν.* There is no exact parallel in the LXX. or the N.T. The nearest is 1 Cor. xiii. 2, *πίστιν ὥστε ὄρη μεθιστάνειν*, compare Isa. liv. 10, but it is classical, e.g. Thuc. IV. 57.

εἰς τὴν βασιλείαν, cf. iv. 11. Generally understood as "kingdom," "realm" (Apoc. i. 6, v. 10). But since Dalman (*The Words of Jesus*, 1902, pp. 91 sqq., 134 sqq.) has shown that *ἡ βασιλεία τῶν οὐρανῶν* (Matt.), or *ἡ βασ. τ. θεοῦ* (Mark and Luke), properly means the "sovereignty" of God, i.e. His rule, not His realm, it seems probable that we must so interpret *ἡ βασιλεία* here. Observe the contrast to *ἐκ τῆς ἐξουσίας τοῦ σκότους*—"out of the power," "into the sovereignty." Many other passages in the N.T. in which *βασιλεία* occurs lend themselves to this interpretation (e.g. 1 Cor. xv. 24; Eph. v. 5).

τοῦ υἱοῦ. Here at last the idea of "the Father" (*v.* 12) is elaborated. There is probably a tacit contrast to angels (ii. 18), such as we find explicitly brought out in Heb. i. and ii.

Observe, by the way, how curiously local as regards number are the references to Christ as the *Son.* In the Gospels, Rom., Gal., Heb., 1 John they occur often; in each of the other books only once or twice. Our passage and Eph. iv. 13 are the only places where Christ is so called in the Third Group of St Paul's Epistles.

τῆς ἀγάπης αὐτοῦ. (1) An attractive theory, originated, as it seems, by St Augustine, and followed by Lightfoot, understands *ἀγάπης* as the genitive of origin, arguing that as love is the essence of God the phrase here refers to the Eternal Generation of the Son. It

thus serves, it is said, to introduce the following passage, particularly the phrases ὅς ἐστιν εἰκὼν τοῦ θεοῦ τοῦ ἀοράτου (*v.* 15), and ἐν αὐτῷ εὐδόκησεν πᾶν τὸ πλήρωμα κατοικῆσαι (*v.* 19). The phrase thus approaches the word μονογενής.

St Augustine's words are "Quod autem dictum est, *Filii charitatis suae*, nihil aliud intelligatur, quam Filii sui dilecti, quam Filii postremo substantiae suae. Charitas quippe Patris quae in natura ejus est ineffabiliter simplici, nihil est aliud quam ejus ipsa natura atque substantia....Ac per hoc Filius charitatis ejus nullus est alius, quam qui de substantiâ ejus est genitus" (*De Trin.* xv. 19 § 37).

But interesting though this interpretation undoubtedly is it is extremely precarious, in view of the fact that St John's words ὁ θεὸς ἀγάπη ἐστίν (1 John iv. 8) probably describe not the essence of God (if we may so speak) but rather the sum of His attributes. Besides, St Paul himself does not so use ἀγάπη of God. Also, there appears to be no parallel expression in the N.T. ascribing the origin of the Eternal Son to the Godhead in any other term than "of the Father" or "of God."

(2) P. Ewald strangely understands it as a kind of genitivus autoris in the sense that He is the Son whom God's love to us gave us. But there seems to be no parallel for such a phrase.

(3) Hence it is easier to understand the genitive as possessive—the Son who is the object of His love, the Son who belongs to the love of God as its eternal personal object. "The phrase fixes our attention on the relation of the Son to this unique attribute of the Father" (Beet).

Observe that St Paul chooses the Semitic mode of expression rather than the Greek (ἀγαπητός or ἠγαπημένος, Eph. i. 6), because the former is more vivid and concentrates the thought more strongly on love, thus suggesting more clearly the relation of love in which even those who are in Christ's kingdom stand towards the Father (cf. Eph. ii. 4, 5, Rom. v. 8). Gen. xxxv. 18, υἱὸς ὀδύνης μου, is often adduced as a similar use of the genitive. But there it is probably objective as regards υἱός, "the son that *has brought me* sorrow."

14. This verse = Eph. i. 7, save that there we find the addition after ἀπολύτρωσιν of διὰ τοῦ αἵματος αὐτοῦ, and the substitution of παραπτωμάτων for ἁμαρτιῶν.

ἐν ᾧ, cf. ii. 3; more than δι' οὗ, and expressing that only in spiritual and real union with Christ, as members in the body (1 Cor. xii. 27) or as branches in the vine (John xv. 4), do we possess τὴν ἀπολύτρωσιν. Severance from Him would mean loss of the blessings en-

sured in Him. St Paul is doubtless already thinking of the effect of the False Teaching (cf. ii. 19).

ἔχομεν. See notes on Textual Criticism.

The marginal reading ἔσχομεν is ingressive, "we got" (see Moulton, *Gram. Proleg.* 1906, pp. 110, 145) our privileges. We entered on them at the time of our baptism (cf. ii. 11—14; see also ἔσχον, Phm. 7). The text, ἔχομεν (cf. *v.* 4 note), lays stress on the present possession of the Colossians and all believers, thus reminding them again of their privileges in Christ. The thought is taken up and enlarged in *vv.* 21[b], 22[a].

τὴν ἀπολύτρωσιν. The force of the article is perhaps possessive "our redemption," cf. Heb. xi. 35, but more probably by way of definition, perhaps expressed idiomatically for us by "Redemption," as contrasted with "redemption." Compare ἡ σωτηρία, Acts iv. 12.

The meaning that ἀπολύτρωσις presented here to St Paul is not quite certain. In derivation, of course, the thought is of "redemption" in the strict sense, the payment of something by which the captive is set free. So λύτρον, Matt. xx. 28 || Mark x. 45†. But even in λυτρόομαι, λύτρωσις, λυτρωτής, the sense of ransom may be very weak (Luke xxiv. 21, i. 68; Acts vii. 35), and, in the compound word, ἀπό lays still more stress on release than on ransom. Compare the only place in the LXX. where ἀπολύτρωσις occurs, Dan. iv. 33 (=30[c] Swete, not Theod.), and also ἀπολυτροῦν in Ex. xxi. 8, Zeph. iii. 2 (1)†.

Hence in the case of ἀπολύτρωσις it is even more imperative than usual to avoid the special temptation of every expositor of Scripture, interpreting words by their derivation rather than their usage. For the context alone can decide which was the thought really in the Apostle's mind. Apparently in Rom. iii. 24, 1 Cor. i. 30 (?) and perhaps Eph. i. 7 (because of the additional διὰ τοῦ αἵματος αὐτοῦ), compare also Heb. ix. 15, he lays stress on the thought of ransom and the price paid; but on that of release, "emancipation" (Robinson), in Eph. i. 14, iv. 30, Rom. viii. 23; compare Luke xxi. 28; Heb. xi. 35.

In our present passage ἀπολύτρωσις seems only to carry on the thought of release (begun in *v.* 13), while the thought of redemption in the strict sense does not appear till *vv.* 20, 21. For a full discussion of the meaning of ἀπολύτρωσις see Abbott on Eph. i. 7. Compare also J. A. R. on Eph. i. 14, Westcott, *Hebrews*, pp. 295 sqq., Hort on 1 Pet. i. 19.

If it be asked what that is from which we are released, the answer, judging by the context, is, surely, not "punishment and Divine wrath" (Ell.), but the authority of darkness (*v.* 13) and the claim of

sin (vide infra). This corresponds to the bondage of Egypt, to which *λυτρόομαι* often refers in the O.T.

The addition in T.R. of *διὰ τοῦ αἵματος αὐτοῦ* from Eph. i. 7 spoils the connexion here, for St Paul is about to treat emphatically of the Divinity of Christ, and does not come to any thought that involves His humiliation till *v.* 20. In Eph. i. 8 sqq. there is no such difficulty, for the stress of the argument falls on the grace of God towards us.

τὴν ἄφεσιν *κ.τ.λ.* Epexegetic of *τὴν ἀπολύτρωσιν*, bringing out *not* the positive side of salvation, final endowment with all moral and spiritual graces, but its negative side, release from the claims of sin. This is here mentioned as the primary character of redemption, in which indeed all else is involved.

Observe that in the LXX. *ἄφεσις* seems to be never used of the forgiveness of sins as such, but usually of the Jubilee (יוֹבֵל $\frac{20}{60}$ times) and the liberty (דְּרוֹר $\frac{6}{60}$ times) connected with it, and also of the release (שְׁמִטָּה $\frac{7}{60}$ times) every seven years for land and creditors. Similarly in Egyptian papyri it is used of remission of taxes, or exemption from them (cf. Deissmann, *Bible Studies*, pp. 100 sqq., Nägeli, *Wortschatz d. Ap. Paul*, 1905, p. 56). Compare too 1 Mac. xiii. 34, 39, and perhaps Esth. ii. 18.

Thus the idea of forgiveness must probably be supplemented by that of remission of claims, our sins being regarded as debts. Cf. the variants in the Lord's Prayer, Matt. vi. 12, 14; Luke xi. 4.

It should be noticed that *ἄφεσις* occurs in St Paul's *writings* only here and Eph. i. 7. It is found also in his *speeches* (Acts xiii. 38, xxvi. 18), but in view of the fact that it occurs only once in Matt. (xxvi. 28), twice in Mark (i. 4, iii. 29), twice in Heb. (ix. 22, x. 18), and ten times in the writings of St Luke, it may be due in both these cases to the narrator.

τῶν ἁμαρτιῶν. This general and all-embracing word is perhaps chosen as suggesting the power of *ἁμαρτία* (Rom. iii. 9, v. 21, vi. 17—22), while it would be impossible to have the singular itself here. In Eph. i. 7 on the contrary *τ. παραπτωμάτων* refers only to specific "transgressions" as infra ii. 13 bis.

15—23. *The nature, office, and work of Him into whose sovereignty they have been removed* (*vv.* 15—20), *together with a further statement of the meaning and aim of their emancipation* (*vv.* 21—23).

St Paul wishes the Colossians to appreciate Christ as He now is, the risen and ascended Lord in glory, and to give Him His due. Attempts were being made to lead them astray, and to persuade them to find in created beings more help than Christ could give.

St Paul, therefore, draws out at length His complete supremacy and power.

He does this by telling them His present relation to God (*v.* 15^{a}), and to all creation (*vv.* 15^{b}—17), and to the Church (*v.* 18^{a}), laying stress on the position gained for Him by His resurrection (*v.* 18^{b}), and on the universal extent of the effect of His death (*vv.* 19, 20). St Paul then passes on to remind them once more of what Christ has already done for them (*vv.* 21, 22^{a}), and His desire to present them faultless if they will but stand firm (*vv.* 22^{b}, 23).

(*v.* 15) He is the complete and visible expression of the invisible God, prior to all that has come into being from God; (*v.* 16) Because in Him was the creative centre of all things, namely in the various heavens and on earth, both those visible to our natural eyes and those invisible, including super-terrestrial beings of every grade; of the creation of them all He was the instrument and He is the final aim. (*v.* 17) He (and no other) is (eternally) before all things (in time), and in Him (who ever remains the same) they all have their permanence. (*v.* 18) And it is He who is "the centre of the unity and the seat of the life" of the Church, for He is the Chief and Beginning of it, who was once among the dead, but was the first to rise from them, in order that He should take the first place among all things; (*v.* 19) For this was God's good pleasure (to use the Gospel phrase); namely that in Him from all eternity the complete sum of the Father's attributes should permanently dwell, (*v.* 20) and therefore that He (the Son) should be the means by which the Father should reconcile all things unto Him (the Son), making peace by His death on the Cross—by Him and no other, whether the things be on earth or in the heavens. (*v.* 21) This reconciliation includes you—you who once were in a state of alienation and enmity in your thought, showing itself in your worthless deeds; yet, as facts really are, He reconciled you (*v.* 22) in the incarnate Saviour by His death, that He might present you before Him at the judgment-day completely holy and without any blemish and unimpeachable, (*v.* 23) if only you stay on in your faith (cf. *v.* 4), set on the sure Foundation, and firm in character, and resisting all attempts to move you from the hope brought by the Gospel which you yourselves heard, the same which was proclaimed in every district, and of the power of which I myself am a living witness.

15. The student should not neglect the exposition of *vv.* 15—17 given by Bp Pearson, *Creed*, pp. 114—116.

ὅς. Probably not so much giving a reason for the preceding statement (P. Ewald) as expanding the meaning of it, showing Who and What He is into whose Kingdom we have been brought.

ἐστιν. The repetition of ἐστιν in *vv.* 17, 18 bis suggests that this is more than the mere copula, and has at least some connotation of present time. St Paul is not speaking only of the pre-incarnate Son, but of Him as He is, including necessarily all that He ever was.

εἰκών. The omission of the article identifies the predicate more completely with the subject. The English idiom does not allow of this, but requires "who is the image." So also with the following πρωτότοκος. Contrast *v.* 18[a].

On the meaning of εἰκών here much has been written. The more important points to notice are perhaps the following. In the N.T. it means

(1) The *effigies* on a coin, Matt. xxii. 20 ‖ Mark xii. 16 and Luke xx. 24.

(2) A statue or other representation; so of the Beast in the Apocalypse, esp. xiii. 15 ter; cf. *v.* 14, xiv. 9, 11, xv. 2, xvi. 2, xix. 20, xx. 4. So often in the LXX. it = idol. Thus too probably Rom. i. 23.

Similarly also in the metaphor of the solid reality of a statue in contrast to the shadow that it throws, Heb. x. 1 (see Westcott).

(3) From this material sense of εἰκών, the essential part of which is that εἰκών means no accidental similarity but true representation, and representation of that which is, at least for a time, absent from sight, the transition to higher meanings is easy.

(*a*) Thus it is used of the likeness, primarily, but not wholly, physical, of men to Adam, and of glorified men to Christ, 1 Cor. xv. 49, and of a man being in some sense a visible representation of God, 1 Cor. xi. 7, ἀνήρ...εἰκὼν κ. δόξα θεοῦ ὑπάρχων. Compare of men Gen. i. 26, v. 3; Ecclus. xvii. 3, and especially Wisd. ii. 23. So too it is used of the representation of God in the new creation, iii. 10.

(*b*) But if a man, as embodying Divine principles, and as being the outcome of the Divine character in a degree that is not predicated of lower stages of creation, can be said to be εἰκὼν θεοῦ, much more may εἰκών be used of Christ in relation to God. So 2 Cor. iv. 4, and our present passage.

(4) Thus the thought here is that Christ is the external expression, if the phrase may be allowed, of God. In this connexion, therefore, εἰκών is a metaphor closely akin to λόγος, save that the Word appeals to the mind through the ear, the Image through the eye. In either case Christ is regarded as being

(*a*) the outcome of the Father's nature, and hence related to Him in a wholly unique way; and especially

(*b*) the means by which the Father manifests Himself to all that is without. Compare the title given in the Midrash to the Logos,

"the light of the raiment of the Holy One" (quoted in J. Lichtenstein's Hebrew Commentary on our passage, Leipzig, 1901). Such revelation began at the first moment when things external to God came into being, and will continue for ever, though the Incarnation as such centred it in human nature and focussed it there for the human eye.

τοῦ θεοῦ τοῦ ἀοράτου. The slightly emphatic position of *ἀοράτου* draws attention to the meaning of *εἰκών* here as the representation of God to created beings. God is invisible. His *εἰκών* may be seen. Observe that of course "the epithet must not be confined to the apprehension of the bodily senses, but will include the cognisance of the inward eye also" (Lightfoot).

From another point of view creation itself is the means by which *τὰ ἀόρατα θεοῦ* are seen, Rom. i. 20. For *ἀόρατος* of God cf. 1 Tim. i. 17; Heb. xi. 27. In our *v.* 16 it is used generally, in contrast to *ὁρατά*, of things invisible to men.

πρωτότοκος πάσης κτίσεως, "the Firstborn of all creation." On the absence of the article before *πρωτ.* see note on *εἰκών*.

The unique relation in which the Son stands to all created beings has been already hinted at in *εἰκών*, but is now clearly brought out, first generally in this phrase, and secondly in that all individual things had their creation in and by and unto Him, and maintain their existence and coherence only in Him. How, then, St Paul implies, can you put them into rivalry with Him? See Lightfoot

πρωτότοκος. (1) Two meanings are possible.

(*a*) The primary meaning of the word, according to which the Son is here regarded as preceding *πᾶσα κτίσις* in point of time. Cf. "Adam was the Firstborn of the world," אדם הראשון בכורו של עולם, *Num. R.* § 4. 6.

(*b*) The secondary meaning of the higher position and privileges attached to a firstborn. So perhaps Ex. iv. 22, *σὺ δὲ ἐρεῖς τῷ Φαραώ Τάδε λέγει Κύριος Υἱὸς πρωτότοκός μου Ἰσραήλ*, for Israel was by no means the eldest of the nations, though first in honour. Yet in that passage the phrase may merely mean that Israel is as the eldest son, i.e. in point of time, with very indirect reference to the privileges belonging to such.

A clearer instance is Ps. lxxxviii. (lxxxix.) 28 of David, and thus of Messiah, *κἀγὼ πρωτότοκον θήσομαι αὐτόν, ὑψηλὸν παρὰ τοῖς βασιλεῦσιν τῆς γῆς*, where the reference is to the position He shall hold; He is to be as the eldest son enjoying his privileges, as is brought out by the parallelism of the second clause. Ecclus. xxxvi. 17 (14), *Ἰσραὴλ ὃν πρωτοτόκῳ* (ℵ^{ca} but *πρωτογόνῳ* B) *ὡμοίωσας*, is only a reference to

Ex. iv. 22 as is evident from its original Hebrew, ישראל בכור כיניתה, "Israel whom Thou didst surname Firstborn." Compare Jer. xxxviii. (xxxi.) 9 of N. Israel, Ἐφραίμ πρωτότοκός μού ἐστιν.

If this be adopted the chief thought of our passage is that the Son surpasses πᾶσα κτίσις in honour.

It will be observed that in none of the above passages is active sovereignty either stated or even implied. At the very most it is to be deduced frem primacy in honour.

(2) But the following words ὅτι ἐν αὐτῷ κ.τ.λ. suggest that the primary, temporal, meaning of the word is that which was chiefly in St Paul's mind here.

And indeed this seems to be the thought in every passage of the N.T. where πρωτότοκος is used of Christ. If arranged in the order of their historical reference they are (*a*) our passage, at the commencement of creation, (*b*) Luke ii. 7 at His birth, (*c*) Col. i. 18, Rev. i. 5 at the Resurrection, (*d*) Rom. viii. 29, "among many brethren," apparently in heavenly glory (cf. probably Heb. i. 6).

(3) A further and very important question is whether πρωτότοκος necessarily implies that the one of whom it is used belongs to the same category as those with whom he is compared. Does it, that is to say, necessarily mean here that the πρωτότοκος Himself comes under the category of κτίσις?

(*a*) The question is not to be solved peremptorily by reading, as did Isidore of Pelusium, πρωτοτόκος in the active, "the First-bearer" (*Ep.* III. 31). For such a meaning is never found in the Greek Bible, nor indeed exactly anywhere else, and further in our passage it would be inadmissible in view of the fact that δευτεροτόκος would be impossible with reference to πᾶσα κτίσις (cf. Abbott).

(*b*) Assuming then that we must undoubtedly read πρωτότοκος in the passive, "the Firstborn," it may be conceded that ordinarily the πρωτότοκος is in the category of those with whom He is compared. Yet it must be observed (*α*) that πρωτότοκος does not of itself imply that others are born afterwards (for the firstborn is at once consecrated to God, without waiting to see whether others are born); (*β*) that in the present case the various parts of creation are set (*vv.* 16, 17) in a position so utterly subordinate to Him that He cannot be a creature in the sense in which they are creatures; and (*γ*) that this suggests that the apostle did not intend to represent Him as in any sense a κτίσις, but as prior to, and therefore superior to, πᾶσα κτίσις.

A curious, but very late, illustration of this use of the Hebrew word for "firstborn," בְּכוֹר, is found in the commentary on the

Pentateuch by R. Baḥya (Bechai), died 1340 A.D. (fol. 124. 4, Schoettgen on Heb. i. 6), who says of God, "He is the Firstborn of the world," שהוא בכור של עולם, and again (fol. 74. 4, Schoettgen, loc. cit.) says that God calls Himself Firstborn, adding in explanation of Ex. xiii. 2, "sanctify to me every firstborn," as though it were Sanctify me with all the firstborn[1].

After this we cannot be surprised that Jews could call Jacob (probably = Israel) the Firstborn of the LORD בכורו של הקב"ה (*Exod. R.* § 19, about the middle), or that they applied midrashically Ps. lxxxix. 28 directly to Messiah; see *Exod. R.* (same §, near the end) on Ex. xiii. 2, "R. Nathan says, The Holy One, blessed be He, saith to Moses, As I made Jacob the Firstborn, for it is said (Ex. iv. 22) 'my son, my firstborn Israel,' so do I make King Messiah Firstborn, for it is said (Ps. lxxxix. 28) I too will set him as Firstborn."

But that *πρωτότοκος* was a recognised title of Messiah among the Jews, especially among those of St Paul's time, there is no sufficient evidence to prove. Heb. i. 6 is in itself far from enough.

πάσης κτίσεως. *κτίσις* in the N.T. = (1) act of creation, Rom. i. 20; (2) creation as the aggregate of created things, Mark xiii. 19; Rom. viii. 22; (3) a single part of creation regarded as space, *v.* 23; institution, 1 Pet. ii. 13 (where see Hort); animate or inanimate beings, Rom. viii. 39; Heb. iv. 13.

The first is evidently out of the question here, but it is very difficult to decide between the second and the third. In favour of the third is urged the absence of the article, cf. Blass, *Gram.* § 47. 9, Vulg. *primogenitus omnis creaturae.* Yet *κτίσις* may be here used anarthrously like *κόσμος*, *γῆ*, *οὐρανός*, and "*πρωτότοκος* seems to require either a collective noun, or a plural *πάσων τῶν κτίσεων*" (Lightfoot).

We therefore translate here "of all creation." Cf. Judith ix. 12 (17) and Apoc. iii. 14.

16. ὅτι. "Because"; justifying the preceding title (*πρωτότοκος πάσ. κτίσ.*).

ἐν αὐτῷ, stronger than the *δι' αὐτοῦ* in the second part of the verse, and in John i. 3ª, and even than *χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἕν*, John i. 3ᵇ. It is like *v.* 17, *τὰ πάντα ἐν αὐτῷ συνέστηκεν.* We grasp, or think we grasp, the sense of the latter phrase without much difficulty, that all things find their coherence in Him alone, but we sometimes fail to appreciate its complement, that they must have had

[1] Schechter, *J. Q. R.*, Ap. 1894, p. 420, referring the first quotation from Baḥya to Ex. xxxiv. 20, says that the title "is not to be found in the older Rabbinic literature, and seems to be only a later Cabbalistic term."

their immediate origin in Him alone, who is "the creative centre of all things, the causal element of their existence" (Ell.). Hence He is called *ἡ ἀρχὴ τῆς κτίσεως τοῦ θεοῦ*, Apoc. iii. 14.

For a similar use of *ἐν*, but with reference to the Father, see Acts xvii. 28. Wisd. ix. 1ᵇ, *ὁ ποιήσας τὰ πάντα ἐν λόγῳ σου*, is parallel in form alone, for it is a literal translation of the Hebrew בִּדְבָרֶךָ which in such a phrase would naturally mean "by Thy word."

ἐκτίσθη. *κτίζω* is used in the N.T. only of God's action, and so almost universally in the LXX., the exceptions being Lev. xvi. 16 of the tabernacle being set up, 1 Esd. iv. 53 of founding a city (a classical usage), Hag. ii. 9 apparently of building the temple, and possibly also Jer. xxxix. (xxxii.) 15 as a var. lect. for *κτηθήσονται*. Aquila and after him Sym. and Theod. frequently substitute it for a less exact term in the LXX. when the Hebrew has ברא, e.g. Gen. i. 1, 27.

τὰ πάντα. See notes on Textual Criticism. Almost certainly to be separated from the following words, partly because in the right text no article follows (yet cf. Eph. iii. 15), partly because *τὰ πάντα* occurs so often alone, both with *κτίζω* (e.g. the end of this verse, Eph. iii. 9; Apoc. iv. 11 bis; Ecclus. xxiii. 20) and with other somewhat similar phrases (e.g. *v.* 20; Eph. i. 10, 11, 23, iv. 10).

Observe (1) **τὰ** *πάντα*, as contrasted with *πάντα*, regards the several parts as forming a whole, cf. 1 Cor. xv. 27, 28. (2) *τὰ πάντα*, afterwards defined as *ἐν οὐρ. κ.τ.λ.*, not barely *τὸν οὐρανὸν κ. τ. γῆν*, because St Paul is laying stress on Christ's relation not to the universe generally but to creatures, particularly sentient creatures, in it. (3) *τὰ πάντα*, not *τὰ ἄλλα*, or *τὰ λοιπά*, thus absolutely excluding the *πρωτότοκος* from being Himself a *κτίσις* (cf. Lightfoot).

ἐν τοῖς οὐρανοῖς κ. ἐπὶ τῆς γῆς. "In the heavens and on the earth," recalling Gen. i. 1 and especially ii. 1, all things whether above or below. Perhaps *οὐρανοί* here (contrast 1 Cor. viii. 5, *εἴτε ἐν οὐρανῷ κ.τ.λ.*) to include a reference to the seven stages of the heavenly regions so frequently spoken of in the apocalyptic literature (cf. *Introd.* p. xxiii.), a theory which can hardly have been absent from the false teaching that St Paul was combating, and one which he himself accepted in some measure (2 Cor. xii. 2).

τὰ ὁρατὰ† καὶ τὰ ἀόρατα, "the visible and the invisible." *ὁρατός* occurs elsewhere in the Greek Bible in this sense only in Job xxxvii. 21. *ἀόρατος* (see *v.* 15) is used nowhere else in the Greek Bible or the Hexapla fragments of invisible things absolutely (contrast Rom. i. 20 in reference to God), but it is used in Isa. xlv. 3, 2 Mac. ix. 5 of things unseen before a certain time, and in Gen. i. 2 of chaos.

The two words together comprise all existing things regarded from

the side of human vision. Compare Plato's τὸ ὁρατὸν and τὸ ἀειδές. They practically correspond to our "material and immaterial" but avoid the probable error, philosophical and scientific, of such a division. ὁρατά probably includes both stellar and earthly powers; ἀόρατα perhaps solely super-terrestrial beings, "angels" of every kind, but hardly souls of men on earth.

θρόνοι. Here only in St Paul. The throne, from being the mere symbol of power (Luke i. 52), easily becomes the synonym for it (e.g. Rev. xiii. 2; cf. 2 Sam. xiv. 9; 1 Kings i. 37, 47, ii. 33, etc.).

Here, with the three following terms, it is personified, St Paul perhaps preferring personifications of abstract terms to direct personal appellations, as more suitable to the vague and mysterious nature of these exalted beings—if as is probable from ii. 10, 15 beings are intended.

The exact reference of θρόνοι here (*a*) cannot be to beings that merely support God's throne, for this would separate θρόνοι from the class of the three following terms, which have a distinctly active sense; and (*b*) can hardly be definitely to those who occupy thrones surrounding the throne of God, Rev. iv. 4 (Abbott), for we should then expect some definite reference in the following terms as well; but (*c*) the reference is probably to the beings, whatever they were, called by this name in the current pseudepigraphical literature. See Slavonic *Enoch* xx. 1, and *Asc. Isaiah*, "worship neither throne nor angel which belongs to the six heavens" (vii. 21); "when I have raised thee to the seventh heaven...thou shalt know that there is nothing hidden from the thrones and from those that dwell in the heavens and from the angels" (vii. 27); "It is He alone to whose voice all the heavens and thrones give answer" (viii. 8). *Testt. XII Patriarchs,* "and in the heaven next to this are thrones, dominions, in which hymns are ever offered to God" (*Levi*, iii. Sinker's trans.).

κυριότητες, dominationes Vulg., dominaciouns Wycl., Eph. i. 21; 2 Pet. ii. 10; Jude 8†. Not in LXX. or Hexapla fragments. As κύριος seems to have taken much of its later connotation from the fact of its being the Greek equivalent of Dominus, the Latin title of the Roman Emperor (cf. especially Dalman, *Words of Jesus*, p. 330), so probably κυριότης borrowed part of its meaning from *dominatio*. If so it probably has the connotation of despotism which is lacking in θρόνος. Translated into personal and modern terms the two are "Kings, Czars." But in this case also the reference is doubtless to angelic beings: cf. the "Greek Legend" of *Asc. Isa.* vii. 21, μὴ προσκυνήσῃς μήτε ἀγγέλους μήτε ἀρχαγγέλους μήτε κυριότητας μήτε θρόνους (Charles' Edition, p. 144).

ἀρχαί, ἐξουσίαι, "ether princeheedis, ether powers," Wycl. The two words frequently come together, ii. 10, 15; Eph. i. 21 (*ὑπεράνω πάσης ἀρχῆς κ. ἐξουσίας κ. δυνάμεως κ. κυριότητος κ. παντὸς ὀνόματος ὀνομαζομένου κ.τ.λ.*), iii. 10, vi. 12.

Of the two titles *ἀρχαί* is doubtless the higher, expressing as it does a priority of rank and rule, *ἐξουσίαι* being more general, contrasting the possessors of *ἐξουσία* with those, whoever they may be, over whom it is exercised. For *ἀρχαί* without *ἐξουσία* see Rom. viii. 38, 39. On *ἐξουσία* cf. *v.* 13 note. For the use of these two words compare the phrase "all the angels of power and all the angels of principalities" (Eth. *Enoch*, lxi. 10). Observe

(1) The terms are in a descending scale, generally but perhaps not in detail. For in Eph. i. 21 *κυριότης* follows *ἐξουσία*.

(2) The supposition (P. Ewald) that they are in two pairs has no support either from Eph. i. 21 or from the use of the terms in the pseudepigraphical books. Hence we have no right to regard the *ἀρχαί* and *ἐξουσίαι* as standing in closer relation (by opposition or assistance) to believers than the *θρόνοι* and *κυριότητες*.

(3) They include only supernatural powers, for there is no hint that the Colossians were in danger of worshipping human beings (contrast ii. 18).

(4) Though St Paul believed in the existence of angels (1 Cor. vi. 3), and probably in grades of them (because such a belief was very common in his time), yet he here employs not strictly official, much less personal, names—contrast e.g. Eth. *Enoch*, *Bk Jub.*—but only personifications of abstract terms. This looks as though here he purposely expressed himself vaguely. He found the terms in common use, e.g. among the Colossians, and he uses them, but he neither affirms nor denies their personality.

On the other hand it is hard to see here any signs of his "impatience with this elaborate angelology" (Lightfoot).

τὰ πάντα. Emphatic repetition, introducing new facts.

δι' αὐτοῦ. Regarding the Son (*v.* 13) as *the means by which* all things have been created. So often, e.g. John i. 3, 10; 1 Cor. viii. 6; Heb. i. 2; cf. Rom. xi. 36. Compare Philo, *de Mon.* ii. 5 (II. p. 225), *λόγος...δι' οὗ σύμπας ὁ κόσμος ἐδημιουργεῖτο.* But Lightfoot points out that Philo regarded the Logos as a passive tool or instrument, and therefore "frequently and consistently used the simple instrumental dative *ᾧ* to describe the relation of the Word to the Creator," e.g. *Leg. All.* iii. 31 § 96, Wendland (I. p. 106), *ὁ λόγος...ᾧ καθάπερ ὀργάνῳ προσχρησάμενος.* But this the N.T. cannot and does not do.

καὶ εἰς αὐτόν. The Son is here regarded as the final aim to which all things tend. "The Eternal Word is the goal of the universe, as

He was the starting-point. It must end in unity, as it proceeded from unity: and the centre of this unity is Christ. This expression has no parallel, and could have none, in the Alexandrian phraseology and doctrine" (Lightfoot).

In Rom. xi. 36 we find stated of God, without regard to the hypostatic distinctions, *ὅτι ἐξ αὐτοῦ κ. δι' αὐτοῦ κ. εἰς αὐτὸν τὰ πάντα*, and in 1 Cor. viii. 6, expressly of the Father, *ὁ πατήρ, ἐξ οὗ τὰ πάντα καὶ ἡμεῖς εἰς αὐτόν*, where, however, the reference is verbally limited to the Father as the supreme object of the Christian life.

But observe that St Paul could surely not have used *εἰς αὐτόν* of God, in one place as such, of the Father in another place, and, here, of the Son, unless he had recognised the Son as wholly Divine. Pearson (*Creed*, p. 115), after pointing out the testimony that *vv.* 16, 17 bear to the greatness and the work of the Son, adds that even "if they were spoken of the Father they could be no way injurious to His majesty, Who is nowhere more plainly or fully set forth unto us as the Maker of the world."

ἔκτισται. The perfect is chosen because he is passing from the thought of creating (*vv.* 15^{b}, 16) to that of sustaining (*v.* 17).

17. καὶ αὐτὸς. *v.* 18, note.

ἔστιν. "Non dicit, *factus est* [*ἐγένετο*]; neque *erat*, quorum hoc tamen angusto sensu dici poterat, coll. John i. 1, sed *est*, in praesenti, conf. John viii. 58" (Beng.). So St Basil, long before (as quoted by Lightfoot), *ὁ ἀπόστολος εἰπών, Πάντα δι' αὐτοῦ καὶ εἰς αὐτὸν* **ἔκτισται**, *ὤφειλεν εἰπεῖν, Καὶ αὐτὸς* **ἐγένετο** *πρὸ πάντων, εἰπὼν δέ, Καὶ αὐτὸς* **ἔστι** *πρὸ πάντων, ἔδειξε τὸν μὲν ἀεὶ ὄντα τὴν δὲ κτίσιν γενομένην* (*adv. Eunom.* iv. vol. I. p. 294).

St Paul, that is to say, here speaks of the existence of the Son above, and apart from, all time. Cf. *πρὶν Ἀβραὰμ γενέσθαι ἐγὼ εἰμί* (John viii. 58), thus contrasting Him with *τὰ πάντα* already summed up under *ἔκτισται*. Only in such a Being who "is," independently of all, can all be created and maintain existence.

πρὸ. Doubtless of time, as apparently always in St Paul, thus pointing out the special reference of *ἔστιν*. If it were of rank it would be superfluous, after the greatness attributed to the Son in *v.* 16. It repeats a part of the thought of *πρωτότοκος πάσης κτίσεως* (*v.* 15).

πάντων. Certainly neuter because of *τὰ πάντα* on either side. Contrast Vulg. *et ipse est ante omnes et omnia in ipso constant.* If *omnes* was not originally due to confusion with the *et* following (especially if the original *omnia* was contracted) it came presumably from a desire to emphasize the inferiority of the *throni*, *dominationes*, *principatus*, *potestates*.

πάντων, all things considered one by one; *τὰ πάντα*, in their totality.

καὶ τὰ πάντα ἐν αὐτῷ. See notes on Textual Criticism. Ellicott, comparing *ἐν αὐτῷ ἐκτίσθη*, says that the change of verb modifies the meaning of *ἐν*: "Christ was the conditional element of their *creation*, the causal element of their *persistence*." Yet even their persistence is conditioned by the fact of Christ's existence as well as caused by it. So Chrysostom asks Πῶς *συνέστηκεν ἐν τῷ οὐκ ὄντι;*

συνέστηκεν, "hold together," "endure." The perf. act. of *συνίστημι* occurs here only in the N.T.

The word would probably be suggested to the Aramaic-speaking Apostle by the Aramaic אִתְקַיֵּם, of which it is a very literal equivalent. Compare Targ. Job xv. 29, וְלָא יִתְקַיֵּם עוּתְרֵיהּ, "for neither shall his substance continue" (R.V.). So in Onkelos, Gen. xix. 20, xlii. 18; Deut. viii. 3 it is used of men continuing in life.

Thus the Son is here spoken of as the One in whom all coheres, who is the Bond of all. Compare Philo, *de Profug.* (=*de Fuga et Invent.*) 20 § 112, Wendland I. p. 562, *ὅ τε γὰρ τοῦ ὄντος λόγος δεσμὸς ὢν τῶν ἀπάντων, ὡς εἴρηται, καὶ συνέχει τὰ μέρη πάντα.*

Part of the same thought is expressed in the Rabbinic saying, הקב'ה מקומו של עולם ואין עולמו מקומו, "The Holy One, blessed be He, is the place of the world, and not the world His place" (*Gen. R.* § 68 middle).

For a slightly different aspect of Christ's preservation of all things see Heb. i. 3.

18. καὶ αὐτός. In *vv.* 14—20 *αὐτός* occurs twelve times, besides *ὅς* three times, in every case (vide infra) referring to Christ. St Paul will leave no loophole for another to creep in and steal His glory. In the present verse the thought is—He who is the image of God and the means and aim of all creation, He, and no other, is the source of life to believers. See the *Letter to Diognetus*, § 7, in Lightfoot.

ἡ κεφαλή. *vv.* 15—17 seem to enlarge on *τοῦ υἱοῦ τῆς ἀγάπης αὐτοῦ*, *v.* 18 on the preceding words *τὴν βασιλείαν* (*v.* 13).

κεφαλή is used of Christ only in 1 Cor. xi. 3, 4, where He is called the Head of an individual man, and here, ii. 10, 19; Eph. i. 22, iv. 15, v. 23, where He is regarded as the Head of all spiritual powers as well as of the Church.

τοῦ σώματος. Had this been omitted *κεφαλή* might have appeared to be a mere figure of speech. Its insertion makes it clear that He stands to the Church in the relation of Head to body. He is "the centre of its unity and the seat of its life" (Lightfoot).

Observe that although St Paul compared the company of believers (or perhaps the local community of believers, see Hort, *The Christian*

Ecclesia, p. 145) to a body in 1 Cor. xii. 12—27; Rom. xii. 4, 5, following therein Greek and Roman precedents (for Latin examples see Wetstein on Rom. xii. 5), yet he now speaks rather of Christ as its Head; i.e. in that Second Group St Paul was laying stress on the relation of Christians to each other, here rather on the dignity of Christ and their relation to Him (cf. Beet).

Observe that "the relation thus set forth under a figure is mutual. The work which Christ came to do on earth was not completed when He passed from the sight of men: He the Head needed a body of members for its full working out through the ages: part by part He was, as St Paul says, to be fulfilled in the community of His disciples, whose office in the world was the outflow of His own. And on the other hand His disciples had no intelligible unity apart from their ascended Head, who was also to them the present central fountain of life and power" (Hort, *The Christian Ecclesia*, p. 148). See further on *v.* 24.

It is, by the way, somewhat strange that St Paul should here introduce the simile of the body as though it were well known to the Colossians. Perhaps Epaphras had heard St Paul use it at Ephesus about the time 1 Cor. was written.

τῆς ἐκκλησίας. In apposition to *τοῦ σώματος* and explanatory of it. Cf. *v.* 24; Eph. i. 22, 23. For *ἐκκλησία* in the Epp. and Apoc. see Hort, *The Christian Ecclesia*, pp. 116—118, Swete on Apoc. xxii. 16.

ὅς ἐστιν, an epexegetic relative clause. "Like the more usual *ὅστις*, the simple relatival force passes into the explanatory, which almost necessarily involves some tinge of causal or argumentative meaning" (Ellicott). Only by His resurrection, and all that this meant, did He enter into this relation to the Church.

[ἡ] ἀρχή. See the notes on Textual Criticism. Lightfoot shows by examples that the article is generally omitted when *ἀρχή* is predicate; e.g. Tatian, *ad Graec.* 4, *θεὸς...μόνος ἄναρχος ὢν καὶ αὐτὸς ὑπάρχων τῶν ὅλων ἀρχή.*

For *ἀρχή* used of Christ see Apoc. iii. 14, xxi. 6, xxii. 13†, but hardly Heb. vi. 1.

It has been suggested that *ἐκ τῶν νεκρῶν* is to be taken not only with *πρωτότοκος* but also with *ἀρχή*, thus limiting the reference of *ἀρχή* to the Resurrection.

But the thought is wider. The Son is regarded as the *ἀρχή* of all the beings that are reconciled (*v.* 20) and presented blameless (*v.* 22) in glory, i.e. of what is elsewhere called the new creation (2 Cor. v. 17, *εἴ τις ἐν Χριστῷ, καινὴ κτίσις*, cf. Gal. vi. 15). Hence *ἀπαρχή* is avoided here, for He is more than "first-fruits" as regards the new creation.

Contrast 1 Cor. xv. 20. Hence, rather, ἀρχή is parallel to εἰκών (*v.* 15), and πρωτότοκος ἐκ τῶν νεκρῶν to πρωτότοκος πάσης κτίσεως, and, as will be seen, ἵνα γένηται ἐν πᾶσιν αὐτὸς πρωτεύων, with its expansion in *vv.* 19, 20, to *vv.* 16, 17.

We must thus attribute to ἀρχή its fullest meaning, including, as in Prov. viii. 22, 23, and perhaps in Gen. xlix. 3, Deut. xxi. 17, that of time (which however is but subordinate here), and that of dignity and worth, Hos. i. 11 (=ii. 2), besides its connotation of supreme source and originating power, cf. ἀρχηγός, Acts iii. 15.

Observe that this full meaning would come more naturally to St Paul than to a Gentile, accustomed as he would be to the Hebrew equivalent of ἀρχή, viz. רֵאשִׁית. Compare e.g. Rashi's manifold interpretation of the first word in Genesis, *b'reshith.*

πρωτότοκος, *v.* 15 note; in conformity with St Paul's words at Antioch in Pisidia that God had fulfilled the promise made unto the fathers, ἀνάστησας Ἰησοῦν, ὡς καὶ ἐν τῷ ψαλμῷ γέγραπται τῷ δευτέρῳ· υἱός μου εἶ σύ, ἐγὼ σήμερον γεγέννηκά σε (Acts xiii. 33).

ἐκ. Not to be confused with the simple genitive (Apoc. i. 5, ὁ πρωτότοκος τῶν νεκρῶν), but expressly implying that He was among the dead, and came up from them leaving them there.

τῶν νεκρῶν. ἐκ νεκρῶν is very common, but the article is very rare, the exact phrase occurring only in Eph. v. 14, καὶ ἀνάστα ἐκ τῶν νεκρῶν, and perhaps in 1 Thes. i. 10, ὃν ἤγειρεν ἐκ [τῶν] νεκρῶν. Compare also ἀπὸ τῶν νεκρῶν, Matt. xiv. 2, xxvii. 64, xxviii. 7†, and μετὰ τῶν νεκρῶν, Luke xxiv. 5†. The article has almost the sense of "all." Contrast ii. 12.

ἵνα. The final object of His inherent supremacy, and His priority in Resurrection.

γένηται, not ᾖ. For this He becomes (contrast preceding ἐστιν), partly at once on His Resurrection and Ascension (compare Phil. ii. 9), but completely only at the consummation of all things. Cf. ib. *v.* 10.

ἐν πᾶσιν. Certainly neuter, because of τὰ πάντα in *vv.* 17, 20. Compare Phil. iv. 12. Observe that by position the stress is on ἐν πᾶσιν, not on αὐτός.

αὐτὸς, vide supra.

πρωτεύων†, "holding the first place." Vulg. *primatum tenens*, cf. 3 John 9, ὁ φιλοπρωτεύων αὐτῶν Διοτρέφης. πρωτεύειν has precisely the same meaning in Esth. v. 11 (B). Lightfoot quotes appositely from Plut. *Mor.* p. 9, σπεύδοντες τοὺς παῖδας **ἐν πᾶσι** τάχιον **πρωτεῦσαι.**

19. ὅτι. Stating the reason for His eventually becoming πρωτεύων ἐν πᾶσιν.

ἐν αὐτῷ. In the front for emphasis. Observe that the resulting collocation of words could hardly fail to recall the Baptism (Mark i. 11, *ὁ υἱός μου ὁ ἀγαπητός, ἐν σοὶ εὐδόκησα*; Matt. iii. 17, *ἐν ᾧ εὐδόκησα*) and the Transfiguration (Matt. xvii. 5, *ἐν ᾧ εὐδόκησα*; cf. 2 Pet. i. 17, *εἰς ὃν ἐγὼ εὐδόκησα*), especially as the phrase *τοῦ υἱοῦ τῆς ἀγάπης αὐτοῦ* (*v.* 13) is lying at the back of all these verses in our Epistle.

εὐδόκησεν, "(the Father) was pleased." The subject may be (1) Christ, (2) *πᾶν τὸ πλήρωμα*, (3) God, or the Father.

Grammatically there is but little to choose, save that there is a slight harshness in understanding "God" or "the Father." Yet cf. Jas. i. 12. But theologically the decision is not so hard.

(1) If Christ be the subject (Tertullian, *adv. Marc.* v. 19, Conyb. and Howson), we have the unparalleled statement of His being the finally determining will, even over the *πλήρωμα*, and we have the improbable statement of His being not only the means by which, but also the object to which, all things are to be reconciled, *v.* 20 (see note there). Contrast 2 Cor. v. 19, *θεὸς ἦν ἐν Χριστῷ κόσμον καταλλάσσων ἑαυτῷ*.

(2) If *πᾶν τὸ πλήρωμα* be the subject (R.V.mg., Weiss, Ell., Abb., P. Ewald) more is attributed to what is impersonal than we should expect. ii. 9 is parallel only in form, for there it is only said that the *πλήρωμα* dwells in Christ, not that the *πλήρωμα* exercises pleasure and determination, and even reconciles (*v.* 20).

(3) But if "God" or "the Father" be the subject (A.V., R.V., Lightfoot), there is no such difficulty.

Further, *εὐδοκεῖν* is used of God thirteen times in the N.T. against seven times of men, and though it is true that these seven are all in St Paul's writings, yet he also uses *εὐδοκεῖν* of God three times, 1 Cor. i. 21, x. 5; Gal. i. 15.

The analogy of *εὐδοκία* in Eph. i. 5, 9, when St Paul is speaking of God's purpose, also tends to confirm the reference of *εὐδοκεῖν* here to God. Compare Matt. xi. 26 (|| Luke x. 21), and probably Phil. ii. 13.

Observe that although the infinitive after *εὐδοκεῖν*, in all the other seven times that the construction occurs in the N.T. (Luke xii. 32; Rom. xv. 26; 1 Cor. i. 21; 2 Cor. v. 8; Gal. i. 15; 1 Thes. ii. 8, iii. 1), refers to the subject of the finite verb, yet in 2 Mac. xiv. 35, as in our present passage, it does not do so (*Σύ, Κύριε,...ηὐδόκησας ναὸν τῆς σῆς σκηνώσεως ἐν ἡμῖν γένεσθαι*). On the tense vide infra, s.v. *κατοικῆσαι*.

πᾶν τὸ πλήρωμα. (1) On the grammatical meaning of the word see by all means J. A. R. *Ephesians*, pp. 255—259, against the theories of both Fritzsche and Lightfoot.

(i) He shows that substantives ending in -μα or rather -ματ- are not necessarily passive in meaning, but represent "the *result* of the agency of the corresponding verb," and that many words oscillate between two meanings, e.g. βρῶμα may be the food eaten, or the canker that eats.

(ii) He shows that πλήρωμα in particular probably has an active meaning. For instance in reference to manning a ship it = "a crew," or to lading a ship, its "cargo," i.e. the result of ναῦν πληροῦν or πληροῦσθαι is in either case πλήρωμα. So too πλήρωμα σπυρίδος (cf. Mark viii. 20) = "a basketful," strictly a "fulness," in exchange for "emptiness." Similarly, with reference to Socrates' statement that six kinds of labourers together with a merchant and a retail dealer are necessary to make up a city, Aristotle says (*Polit.* IV. 4), "These together form the *pleroma* of a city in its simplest stage": ταῦτα πάντα γίνεται πλήρωμα τῆς πρώτης πόλεως. And in this connexion, adds the Dean, we have the phrase in Eph. i. 23, where "the Church is spoken of as that without which in a certain sense the Christ Himself is incomplete."

(2) But although we may accept both his explanation of the grammatical meaning of πλήρωμα, and also his interpretation of it in Eph. i. 23 (see particularly his *Ephesians*, pp. 42 sqq.), the question of its interpretation in our passage is another matter. Light is thrown upon it by ii. 9, ἐν αὐτῷ κατοικεῖ πᾶν τὸ πλήρωμα τῆς θεότητος σωματικῶς, in so far as this suggests that in our passage τὸ πλήρωμα connotes the longer phrase τὸ πλήρωμα τῆς θεότητος. But this, according to the analogy of the use of πλήρωμα as stated above, seems to mean "that which fills up the deity," i.e. the sum of the attributes without which God Himself cannot be deemed to be complete[1]. And this suits the context admirably.

(3) πᾶν must not be overlooked, especially as it might appear to be tautological. But in fact, by its correlation with τὰ πάντα, it implies that if it had been possible for less than *all* the πλήρωμα to dwell in Christ, then some of τὰ πάντα would not have been reconciled. So too, perhaps, in ii. 9 πᾶν implies that otherwise not every rule etc. would have been subject to Christ. Possibly the thought in our passage is that different parts of the beings in the universe owe their origin to different parts in the Divine πλήρωμα, and hence the indwelling of all of it in Christ was necessary if He was to reconcile all.

[1] Similarly in Eph. iii. 19, ἵνα πληρωθῆτε εἰς πᾶν τὸ πλήρωμα τοῦ θεοῦ, the sum of God's attributes (and nothing less) represents the limit of the fulness set before us.

Whether πλήρωμα was a technical term used by the false teachers at Colossae we have no means of knowing, but that St Paul did not derive it from them is evident from the freedom with which he employs it (twelve times). The Gnostics of course employed it in the second century, but may have taken it from this Epistle and that to the Ephesians.

κατοικῆσαι. So ii. 9; compare Eph. iii. 17, and Jas. iv. 5; similarly Eph. ii. 22.

Observe that *κατοικεῖν* = dwell permanently, St Paul thus rebutting any supposition of the πλήρωμα being only temporarily connected with Christ. Perhaps the false teachers at Colossae taught this error. Compare the opinion of Cerinthus.

An important question arises as to the period to which St Paul attributes the dwelling, or rather the commencement of the dwelling, of the πλήρωμα in Christ. Four answers may be given.

(1) After the Resurrection, when the Son's redemptive work was completed. But the connexion of the following clauses rather implies that the indwelling is a necessary condition of being able to redeem.

(2) At the Baptism, in which case the collocation of words *ἐν αὐτῷ εὐδόκησεν* (vide supra) would have still more force. But this seems to limit the πλήρωμα to the pouring out of the Holy Spirit upon our Lord, and πᾶν τὸ πλήρωμα implies a different thought from the power and work of the Holy Spirit.

(3) At the Incarnation, cf. ii. 9. This is possibly right, but the absence of any limiting word here is against this.

(4) In Eternity, the reference being to the timeless communication of the Godhead from the Father to the Son.

It is because the Son was the recipient of πᾶν τὸ πλήρωμα that He was able to accomplish His redemptive work fully.

(5) *κατοικῆσαι* here and *κατοικεῖ* in ii. 9 seem hardly consistent with any such meaning of πλήρωμα as causes this indwelling to be realised only in the future.

20. καὶ δι' αὐτοῦ. Still emphatic, cf. *v.* 18 note.

ἀποκαταλλάξαι. *v.* 21. Eph. ii. 16†. Not in the LXX. or the Hexapla fragments, or, as it seems, in profane authors. Notice the following points.

(1) The additional force of *ἀπὸ* to *καταλλάσσω* "reconcile" (Rom. v. 10 bis; 1 Cor. vii. 11; 2 Cor. v. 18, 19, 20†) appears to be completeness, thoroughness. Compare *ἀπέχειν* Phil. iv. 18, *ἀπεκδέχεσθαι* Rom. viii. 19. Perhaps however it = "again," "back," compare *ἀποδίδωμι* Rom. ii. 6, *ἀποκαθίστημι*, Matt. xii. 13; if so it only emphasizes the thought of reconciliation.

(2) Its subject may be (*a*) πᾶν τὸ πλήρωμα, to be defended theologically by our considering the πλήρωμα of the Father indirectly to mean the Father in His quality of mercy etc.: (*b*) God or the Father, the infinitive being directly dependent on εὐδόκησεν. This is not hard grammatically, and theologically much more satisfactory.

(3) The time to which the reconciliation refers has been disputed. It may be (*a*) hereafter, when all are brought in and reconciliation consummated. But more probably it is (*b*) at the Passion, reconciliation being regarded as essential and ideal, as is further explained in the next clause. Cf. Heb. x. 14. In itself the aorist here is probably timeless.

(4) We cannot infer from this verse the final restitution of all men to blessed communion with God. For St Paul is not thinking of this question here.

τὰ πάντα. *v.* 16 note. On the relation of τὰ πάντα to reconciliation, see infra εἴτε...οὐρανοῖς.

εἰς αὐτόν. It is extremely difficult to say Who is intended.

(1) The Father. Though αὐτόν prima facie refers to someone other than the subject of ἀποκαταλλάξαι, yet "the oblique cases of the personal pronoun αὐτός are used in the N.T. very widely, and in cases where we should commonly find the reflexive pronoun in classical authors: e.g. Eph. i. 4, 5, ἐξελέξατο ἡμᾶς...εἶναι ἡμᾶς ἁγίους καὶ ἀμώμους κατενώπιον **αὐτοῦ**...προορίσας ἡμᾶς εἰς υἱοθεσίαν διὰ Ἰησοῦ Χριστοῦ εἰς **αὐτόν**....It would indeed seem that αὐτοῦ etc. may be used for ἑαυτοῦ etc. in almost every connexion, except where it is the direct object of the verb" (Lightfoot). Lightfoot also points out that reconciliation is always represented as made to the Father whether the Father or the Son is said to reconcile, cf. 2 Cor. v. 18, 19, and Eph. ii. 16; cf. Rom. v. 10.

(2) The Son. In favour of this is the continual reference of αὐτός in this passage from *v.* 16 onwards, and also the strong presumption that St Paul is following the lines laid down in *v.* 16, that as Creation has the Son both for its means and for its end, so here all things are reconciled both by means of Him and unto Him.

Neither does there appear to be any a priori objection to this theologically; it is only another side of the statement that all things are to become subject to Christ (1 Cor. xv. 28), and through Him to the Father.

εἰρηνοποιήσας. Here only in the N.T., cf. εἰρηνοποιός Matt. v. 9†. In the LXX. only Prov. x. 10, and in the Hexapla fragments only Isa. xxvii. 5.

The subject is that of εὐδόκησεν and ἀποκαταλλάξαι, viz. the Father,

ὁ θεὸς τῆς εἰρήνης, Rom. xv. 33, xvi. 20. The time will be that of ἀποκαταλλάξαι, εἰρηνοποιήσας...σταυροῦ αὐτοῦ forming a parenthesis.

διὰ τοῦ αἵματος τοῦ σταυροῦ αὐτοῦ. In Eph. the two terms are separate: i. 7, ἀπολύτρωσιν διὰ τοῦ αἵματος αὐτοῦ; ii. 16, ἀποκαταλλάξῃ... διὰ τοῦ σταυροῦ. The direct statement that peace is made διὰ τοῦ αἵματος occurs here only.

τοῦ σταυροῦ αὐτοῦ. The Incarnation alone was insufficient. But doubtless the Cross is also mentioned to familiarise the minds of the Colossians with the fact that however shameful the death of Jesus was, yet it was by this that their peace with God was made; cf. 1 Cor. i. 23, 24, and infra ii. 14, 15.

[δι' αὐτοῦ]. See notes on Textual Criticism. The repetition, if genuine, lays stress on the fact that it was by the Son, and no other, that the reconciliation was made.

τὰ ἐπὶ τῆς γῆς. See notes on Textual Criticism.

τὰ ἐν τοῖς οὐρανοῖς. Contrast the order of these two phrases in *v.* 16 where St Paul is giving the order of creation. Here reconciliation taking place through the crucifixion is regarded as spreading from the earth to heaven. The addition here of ἐν τοῖς οὐρανοῖς has given rise to much discussion as to how they can require reconciliation.

Probably the answer lies in the universe having moral as well as physical solidarity. Just as, probably, every physical act affects the very furthest bounds of space, so is it with every moral act. If so it cannot but be that sin on earth affected the whole of creation (without necessarily making all creation strictly sinful), and again that the reconciliation of things on earth to God should restore even the things in heaven to that perfect fellowship with God which they once enjoyed. Compare Heb. ix. 23—26, especially αὐτὰ δὲ τὰ ἐπουράνια κρείττοσιν θυσίαις παρὰ ταύτας, on which passage Dorner says, "The effect of sin and guilt reaches into heaven; it cannot be indifferent to God, His honour is affected thereby. Sin, whether unpunished or unatoned, is a stain, as it were, touching the honour of God and of His temple" (*System*, III. 420).

Dr Charles (Slav. *En.* p. xli.) insists that "'the things in the heavens' that are to be reconciled to God must be either the fallen angels imprisoned in the second heaven, or else the powers of Satan whose domain is the air." But St Paul's language is much too indefinite to allow us to be dogmatic on this subject. See also J. A. R.'s note on τὰ ἐπουράνια in *Eph.* p. 20.

21. καὶ ὑμᾶς κ.τ.λ. The construction of this verse in relation to *vv.* 20 and 22 is extremely uncertain, and the uncertainty of the reading ἀποκατήλλαξεν or ἀποκατηλλάγητε somewhat increases the difficulty. Three constructions deserve consideration.

(1) Place a comma instead of a colon at the end of *v.* 20, and place a full stop at πονηροῖς, in *v.* 21. Then the words καὶ ὑμᾶς, "you also," are dependent on ἀποκαταλλάξαι, and a new sentence begins with νυνί. This requires the reading ἀποκατηλλάγητε (Meyer-Haupt). But it is very unlike St Paul to bring in the personal reference so brusquely at the very close of a sentence.

(2) The clause νυνὶ δὲ...θανάτου is to be treated as a parenthesis (W.H.), and ὑμᾶς (*v.* 21) is governed directly by παραστῆσαι, and is taken up in the second ὑμᾶς (*v.* 22) (cf. Eph. ii. 1, 5), παραστῆσαι itself being dependent on εὐδόκησεν (*v.* 19, "He was pleased...to reconcile all things...and to present you"). Whether ἀποκατήλλαξεν or ἀποκατηλλάγητε be right makes little difference in this case.

(3) There is no proper parenthesis, but νυνὶ δὲ ἀποκατήλλαξεν takes up the contrast to ποτὲ ἀπηλλοτριωμένους. In this case ὑμᾶς (*v.* 21) is governed directly by ἀποκατήλλαξεν, and παραστῆσαι is also dependent on it as expressing the result of reconciliation. For νυνὶ δέ with a finite verb indicating an apodosis after a participle compare νῦν δέ, *v.* 26 (see Blass, § 79. 10 and Winer, § liii. 7 b). According to this construction the anacolouthon is due to δέ, which St Paul inserted (ex hypothesi) to emphasize the νυνί: "the oppositive δὲ in the apodosis being evoked by the latent 'although' (Donalds. *Gr.* § 621) involved in the participial protasis" (Ellicott). Compare Bengel, "Apodosis refertur ad proxime praecedentia, licet non faciant sententiam completam."

If ἀποκατηλλάγητε be right the anacolouthon is very much stronger, but it is just possible that the construction of παραστῆσαι is the same.

Of the three methods the first is very improbable, and in the second and third the incidence of probability is largely determined by the reading. If ἀποκατήλλαξεν be accepted the third method appears to be the best.

Observe that in the parallel passage, Eph. ii. 12, 13, the sentences run smoothly enough. This suggests that Colossians was the earlier of the two Epistles.

ποτὲ. For this meaning of "once but no longer so" compare iii. 7; Phm. 11.

ὄντας. With participle Eph. iv. 18†. Compare Col. ii. 13; Rom. v. 6. It lays stress on the continuance, and, probably, the reality of their state of alienation and enmity.

ἀπηλλοτριωμένους, Eph. ii. 12, iv. 18†, "alienated," i.e. positively estranged, and not merely designated aliens. Compare Ps. lvii. (lviii.) 4, lxviii. (lxix.) 9; Ezek. xiv. 5: also Aq., Sym., Theod. in Isa. i. 4.

καὶ ἐχθροὺς. ἐχθρούς is probably not passive ("hateful") but active ("hostile"). For although the expression that a man is

"hateful" to God may be defended theologically, because there is a true sense in which sin has caused God to look upon even the sinner in anger (cf. Sand.-Head. on Rom. v. 10, additional note), and although, again, the passive meaning of ἐχθρός is probably found elsewhere in the N.T. (Rom. xi. 28, v. 10), yet (1) ἐχθρός is generally active (Phil. iii. 18; Gal. iv. 16; Acts xiii. 10); (2) τῇ διανοίᾳ is more readily explained if ἐχθροί be active (vide infra); (3) the parallel passage, Eph. ii. 12—14, favours the active sense here, for although ἐχθροί does not occur there yet τὴν ἔχθραν expresses the active hatred between Jew and Gentile.

The word thus expresses concisely both the negative and the positive statement of St John, (1) John iii. 19; (2) John vii. 7.

τῇ διανοίᾳ. Dative of the "side, aspect, regard or property, *on* and *in* which the predicate shows itself," Madv. § 40 (253). So Matt. xi. 29, *πραΰς εἰμι καὶ ταπεινὸς τῇ καρδίᾳ*. Their active enmity shows itself in their *διάνοια*.

If ἐχθρούς be passive this explanation of the dative can hardly be maintained, for it would limit the sphere in which they were hateful to God to their *διάνοια*. The dative must then be explained as indicating the *cause* of God's hatred. But it then becomes somewhat clumsy.

διάνοια = the active principle of the mind, nearly our "thought." Compare Hort on 1 Pet. i. 13, who says that in Eph. iv. 18 "it belongs to St Paul's exposition of the foolishness, unreality, and falsehood of the view of the world generally prevalent among the heathen and to his exhibition of the Gospel as a message of truth as well as of salvation." So the LXX. use it fairly often in the Hexateuch (29 times) to translate *leb* and *lebab* (but *καρδία* 80 times), though only occasionally elsewhere. It is curious that it never occurs in the Psalms.

ἐν τοῖς ἔργοις τοῖς πονηροῖς. The enmity has its seat in their thought, its sphere of action in their works, and these evil works.

Contrast *v.* 10, *ἐν παντὶ ἔργῳ ἀγαθῷ*. Cf. John iii. 19, vii. 7; 2 Tim. iv. 18; 1 John iii. 12; 2 John 11†.

The primary notion of *πονηρός* appears to be worthlessness, essential badness (see Chase, *The Lord's Prayer*, p. 93). Hence the meaning here is probably that their enmity makes itself felt in works that will not stand God's test, they are not *δίκαια* (1 John iii. 12).

νυνὶ δὲ. Although the MSS. often vary between *νῦν* and *νυνί* the latter is confined to the Pauline Epistles (? 15 times), Hebr. (? 2), Acts (2). It is always followed by *δέ* except in Acts xxii. 1, xxiv. 13. Also, it should be observed, *νυνὶ δέ* never elsewhere marks the apodo-

sis, as probably here (see note at the beginning of verse), but either begins a fresh sentence (e.g. iii. 8 and even Rom. xv. 25), or by a fresh epithet indicates a contrast, 2 Cor. viii. 22; Phm. 9, 11. It is apparently a stronger and more argumentative form than *νῦν*, "now, as the case really stands."

ἀποκατήλλαξεν. See notes on Textual Criticism. For the word see note on *ἀποκαταλλάξαι*, *v.* 20, and for the construction see note at the beginning of verse. The subject is the same as that of *εὐδόκησεν ...ἀποκαταλλάξαι* (*v.* 20), viz. the Father, the following words being parallel to *εἰρηνοποιήσας διὰ τοῦ αἵματος τοῦ σταυροῦ αὐτοῦ.*

22. ἐν τῷ σώματι τῆς σαρκὸς αὐτοῦ. The exact phrase here only, but compare ii. 11, *ἐν τῇ ἀπεκδύσει τοῦ σώματος τῆς σαρκός*, and Ecclus. xxiii. 16 (23)†.

The addition of *τῆς σαρκὸς αὐτοῦ*, "in the body which consisted in His flesh," lays stress upon His body having passions and the capacity for suffering, "capacitatem patiendi ac passionem ipsam Eph. ii. 15" (Bengel), as all human bodies have. Compare Heb. ii. 14, 15. The thought is so well suited to meet the opinions of the false teachers, who were inclined to include angels in the work of mediation, that probably the desire to distinguish this *σῶμα* from that of *v.* 18 had but a small share in his choice of the expression. Marcion naturally omitted *τῆς σαρκός*, but Tertullian rightly argues (without mentioning the true text) that *σῶμα* alone cannot here mean the Church (*adv. Marc.* v. 19).

ἐν refers to the sphere in which the act of reconciliation took place.

διὰ τοῦ θανάτου. *διά* expresses here, as in *v.* 20, the means of reconciliation. The article probably = "His."

θανάτου. In view of the frequency of words and phrases in the N.T. *suggesting* the death of Christ as the means of our salvation it is curious how rarely the word *θάνατος* appears to be actually used of it. The following references seem to be complete: Rom. v. 10; Heb. ii. 9[b], 14, ix. 15; Phil. ii. 8.

παραστῆσαι. Probably dependent on *ἀποκατήλλαξεν* (see note at beginning of *v.* 21), expressing the purpose and intent of the reconciliation.

In this word *παρά* has the meaning of *coram*, "before," "in the presence of," which it has in the Classics, *Od.* I. 154, *ἤειδε παρὰ μνηστῆρσιν.* So probably LXX., 1 Sam. v. 2, *παρέστησαν αὐτὴν παρὰ Δαγών.* But the meaning of definitely *presenting*, which the verb has here (so also *v.* 28; Eph. v. 27; 2 Cor. xi. 2, cf. Luke ii. 22), seems not to be found in the LXX. except as a varia lectio in Lev. xvi. 7,

καὶ λήμψεται τοὺς δύο χιμάρους καὶ στήσει (F. *παραστήσει*) *αὐτοὺς ἔναντι* Κυρίου.

Hence the word in itself has no connotation of "present as a sacrifice," though of course it may be used for this (Rom. xii. 1).

If it has any special connotation here that of presenting before a judge is more probable. Compare for *παρά* alone Hdt. III. 160, *παρὰ Δαρείῳ κριτῇ*; Rom. ii. 13; and for the verb Acts xxiii. 33; 2 Cor. iv. 14, and perhaps 2 Tim. ii. 15.

It has been suggested that the presentation takes place at conversion, or even repeatedly, but the time of the final Judgment appears to be much more probable. See also *v.* 28.

ὑμᾶς. Probably taken up from *καὶ ὑμᾶς* in *v.* 21. See note there.

ἁγίους. See *v.* 2 note. Does it here refer to (1) consecration, Christian standing with its potential possibilities, as in *v.* 2, implying the recognised position, from the very first, of all believers; or to (2) actual holiness? Is it, in other words, said of justification, or of ethical effect the result of sanctification?

Probably St Paul made no such sharp distinction in his use of the word. Compare iii. 12. Those who are presented as "holy" at the Judgment Day (vide supra) will be consecrated both potentially and in ethical fact.

καὶ ἀμώμους. An interesting word, illustrative of the tendency of translators to give to a foreign term the connotation of a native word of similar sound.

In Herodotus and Aeschylus it = "without blame," derived, doubtless, from the root of *μωμάομαι* "blame," *μῶμος* "blame," "disgrace." But in Deut. xvii. 1, "Thou shalt not sacrifice unto the Lord thy God an ox, or a sheep, wherein is a blemish (*mûm*)," the LXX. reads, *οὐ θύσεις* Κυρίῳ *τῷ θεῷ σου μόσχον ἢ πρόβατον ἐν ᾧ ἐστιν ἐν αὐτῷ μῶμος*. Hence in LXX. *ἄμωμος* frequently translates *tamim* "perfect" in the sense of "having no blemish" (e.g. Ex. xxix. 1) as well as in its purely ethical meaning (e.g. Ps. xiv. (xv.) 2). So in Philo, *de Agric.* 29 § 130, Wendland (I. 320) *μωμοσκόπος* = "looking for blemishes" in sacrificial victims, and *μωμοσκοπεῖν* is used by Clem. Rom. § 41 in a similar meaning. So also Dan. i. 4, "youths in whom there was no blemish (*mûm*), but well favoured," etc., is in Theod., *νεανίσκους οἷς οὐκ ἔστιν αὐτοῖς μῶμος*, and in LXX. *νεανίσκους ἀμώμους*.

In the N.T. *ἄμωμος* = "without blemish" in probably every passage in which it occurs, Eph. i. 4, v. 27; Phil. ii. 15; Heb. ix. 14; 1 Pet. i. 19; Jude 24; Rev. xiv. 5†, and in two of these has a distinctly sacrificial reference: Heb. ix. 14; 1 Pet. i. 19. The other passages appear to have no direct reference to sacrifice.

Thus the history of ἄμωμος is (1) blameless, (2) without blemish, (*a*) literally, of an animal for sacrifice, (*b*) metaphorically, of Christ the true sacrifice, (*c*) solely metaphorically, without any connotation of sacrifice. Both our passage and the very similar Eph. v. 27 appear to come under this last heading, even though in each the sacrificial reference may appear to be strengthened by the additional presence of παραστήσῃ and ἅγιος.

καὶ ἀνεγκλήτους, "and unimpeachable." The thought appears to be that they cannot be challenged, or pleaded against, cf. Rom. viii. 33, Acts xix. 38. And so 1 Cor. i. 8, where the impleading denied is expressly referred to the last Judgment. So probably here.

κατενώπιον αὐτοῦ, "before him." κατενώπιον does not appear to be found in secular Greek, though κατενῶπα occurs in *Il.* xv. 320= "right over against." Certainly to be taken with παραστῆσαι and not with the three adjectives or the last only. For in the LXX. its construction with the verb is indubitable in every case, as also in Jude 24. Even in Eph. i. 4 it is probably to be taken with εἶναι.

23. εἴ γε, "if only." The addition of γέ lays emphasis on the importance of observing the condition, but determines nothing as to whether or not they will do so. Contrast the negative answer in Gal. iii. 4, with the positive in Eph. iii. 1, 2, and Eph. iv. 21.

It is hard to see that the indicative "converts the hypothesis into a hope" (Lightfoot). Compare further Monro, *Homeric Grammar*, §§ 353, 354, quoted by Sanday-Headlam on Rom. iii. 30.

ἐπιμένετε, "ye stay on in." So Phil. i. 24; Rom. vi. 1, xi. 22 and especially 23. The ἐπί "is not per se intensive, but appears to denote *rest* at a place" (Ell.).

τῇ πίστει, "faith," or perhaps better "your faith." Certainly with ἐπιμένετε (see examples quoted in preceding note) in spite of ii. 7.

The force of the article is uncertain. It may denote

(1) "The Faith," the body of doctrine delivered by your first teachers. So Jude 3, 20; Acts vi. 7, xiii. 8, and sometimes in the Pastoral Epistles, e.g. 1 Tim. iv. 1.

But in these passages the meaning is determined by the context, and here the immediately following reference to the hope suggests reality of personal religion rather than orthodox belief.

(2) "Faith" generally, without such stress on "faith" in itself as would be suggested by the absence of the article. Similarly Eph. iii. 17, κατοικῆσαι τὸν χριστὸν διὰ τῆς πίστεως ἐν ταῖς καρδίαις ὑμῶν ἐν ἀγάπῃ, iii. 12, vi. 16.

(3) "Your faith." Such doubtless is the force of the article in Rom. xi. 23. He has already praised their faith in *v.* 4.

τεθεμελιωμένοι καὶ ἑδραῖοι, "founded and stedfast." Both terms are used absolutely. For the figurative use, as regards believers, of terms that strictly belong to buildings cf. ii. 7; Eph. iii. 18; Matt. vii. 25; and especially 1 Cor. iii. It is perhaps derived ultimately from Isa. xiv. 32, xxviii. 16, liv. 11.

καὶ ἑδραῖοι. While *τεθεμελιωμένοι* denotes that the Colossian believers have been laid once for all securely on something, or rather Someone, as their unfailing support, *ἑδραῖος* denotes the inner firmness of the structure, the steadiness of Christian character that ought to be found in them. So in 1 Cor. vii. 37, xv. 58†.

On the probable quotation in Ignat. *Eph.* § 10, see *Introd.* p. xxxviii.

καὶ μὴ μετακινούμενοι†, "and not being moved away." *μή*, not *οὐ*, the phrase "(in a sentence beginning with *εἴγε*) is put as a condition, consequently as a mere conception" (Winer, § 55. 1 b, p. 596, ed. 1870). But see Blass, p. 253, Moulton, *Gram. Proleg.*. p. 170.

A close parallel is 1 Cor. xv. 58 (*ἑδραῖοι γίνεσθε, ἀμετακίνητοι†*), but that passage lacks the vividness of the present participle, with its suggestion of repeated attempts to dislodge them.

ἀπὸ τῆς ἐλπίδος τοῦ εὐαγγελίου. On *ἐλπίς* cf. *v.* 5. Here, as there, it is almost certainly the hope brought and held out by the Gospel, the sum of things promised by it, and therefore expected by believers. Cf. Gal. v. 5, and especially Eph. i. 18. Perhaps *v.* 22[b] suggested this.

τοῦ εὐαγγελίου, (*v.* 5) *οὗ ἠκούσατε.*

This is the first of three statements appealing to them against being moved away by false teaching. (1) They themselves had heard the true message; (2) It was this, and no other, that had been proclaimed everywhere; (3) The Apostle himself could vouch for it, as a living example and witness of its power.

τοῦ κηρυχθέντος, "which was proclaimed," aloud and openly as by a herald; cf. Gen. xli. 43, *ἐκήρυξεν ἔμπροσθεν αὐτοῦ κῆρυξ.* In sharp contrast to the esoteric methods of most teachers of old time, heathen and Jewish alike.

The tense may be (1) timeless "which is proclaimed," but (2) is probably to be taken strictly, i.e. as contemporaneous with the preceding *ἠκούσατε*, as though St Paul was going to say "which was proclaimed among many before you."

(3) Another explanation is that the statement is "ideal." "It 'was' done when the Saviour, in his accomplished victory, bade it be done, Mark xvi. 15" (Moule). Cf. 1 Tim. iii. 16, Rom. viii. 30.

ἐν πάσῃ κτίσει, cf. *v.* 15 note.

Apparently "in every district of creation," to which 1 Pet. ii. 13 (*ὑπο-*

τάγητε πάσῃ ἀνθρωπίνῃ κτίσει) is the nearest parallel. But "in all creation" (R.V.) may be defended (see on *v.* 15).

Ell. and others would understand ἐν to here = *coram* (cf. 1 Cor. vi. 2, *ἐν ὑμῖν κρίνεται ὁ κόσμος*), and translate "in the hearing of every creature," but such a meaning of ἐν especially suggests a tribunal, and a plural noun would therefore have been more natural.

P. Ewald conjectures *ἐν πάσῃ κλίσει*, region, clime, for which he refers to Dionysius Periegetes (c. 300 A.D.), p. 615, *αἱ δ' Ἀσίης, αἱ δ' αὖτε περὶ κλίσιν Εὐρωπείης*.

τῇ ὑπὸ τὸν οὐρανόν, "that is under the heaven," i.e. on earth, Acts ii. 5, *ἀπὸ παντὸς ἔθνους τῶν ὑπὸ τὸν οὐρανόν*; cf. Eccles. i. 13.

οὗ ἐγενόμην, "of which I Paul became a minister." Perhaps he silently contrasts his former life (Gal. i. 23). Compare Eph. iii. 7, 8.

ἐγὼ Παῦλος. This emphatic phrase occurs elsewhere only in 2 Cor. x. 1; Gal. v. 2; Eph. iii. 1; 1 Thes. ii. 18; Phm. 19.

He uses it here to further emphasize the fact that he who had before been a persecutor, and who was now what he was only by the grace of God (1 Cor. xv. 10), bore this witness.

διάκονος, *v.* 7. See notes on Textual Criticism.

No longer lifted up in pride against the Gospel, but a servant, and an active servant, in its cause.

24—ii. 5. *St Paul's appeal based on* (*vv.* 24—29) *his own joy in enduring suffering in order to make known the secret of Christ's presence in their heart, and* (ii. 1—5) *his personal interest in them.*

24—29. For myself I rejoice in sufferings endured in order to carry out the work given me of making known the secret that Christ dwells in the heart of you Gentiles, and of finally presenting each before God perfect in Christ. I toil and Christ makes His work in me effective.

(*v.* 24) Whatever I once was I now rejoice (cf. *v.* 11) in my sufferings on behalf of you, while I am always filling up (on my side answering to His) what remain over of Christ's afflictions (part of which He bore on earth, part of which His followers must bear now) in my flesh on behalf of His whole body, the Church. (*v.* 25) Of His Church I became a minister according to the conditions of the office in God's household given me at my conversion, to be employed in the direction of His people and specifically of you, and thus accomplish the message given me by God, (*v.* 26) the secret hidden for so many ages—but now it was suddenly made manifest to His consecrated believers—(*v.* 27) for it was to them that God freely chose to make known what the surpassing character of the abundance of the moral glory seen in this secret is among the Gentiles—the secret that

Christ is in you Colossians, Christ whom you hope to possess still more fully in glory. (*v.* 28) It is He whom we (Paul, Timothy, Epaphras, unlike the false teachers) are proclaiming widely, both by warning and by teaching each person whom we meet, using wisdom as each case requires, that we may present before God's judgment-seat each person fully developed in Christ, (*v.* 29) with a view to which object I (not only preach but) also toil, contending according to the measure of (nothing less than) Christ's working, which is being carried out into action in me not in thought or word only, but in manifested power.

24. νῦν. See notes on Textual Criticism.

Probably *νῦν* is here temporal, "now" in contrast to the time before *ἐγενόμην* (*v.* 23, cf. *v.* 25). It thus subserves his general aim, to magnify the grace of God and the power of the Gospel.

χαίρω. St Paul's prayer (*v.* 11) was at least accomplished in his own case, cf. also 2 Cor. xiii. 9, and 1 Pet. iv. 13.

ἐν τοῖς παθήμασιν, "in (my) sufferings." For such had been foretold of him, Acts ix. 16. Among his sufferings must be included his spiritual contest (ii. 1; cf. iv. 12, 13), as well as his imprisonment, Eph. iii. 1, 13. Compared with the next clause *πάθημα* is more subjective, suggesting especially the sufferings felt, *θλίψις* more objective, suggesting the outside pressure.

ὑπὲρ ὑμῶν, "on behalf of you," cf. *v.* 9, ii. 1, and 2 Cor. i. 6, xii. 15. Not *τοῖς ὑπὲρ ὑμῶν*, for *παθήματα* here borrows the construction *πάσχω ὑπέρ*; see Winer, § 20. 2 b (p. 170, ed. 1870).

καί. Perhaps not merely introducing an independent sentence, but expanding and elucidating *χαίρω*.

ἀνταναπληρῶ†. This double compound is found here only in the Greek Bible.

ἀναπληρόω comes six times in the N.T., in two of which *ὑστέρημα* is its object as here, viz. 1 Cor. xvi. 17, and Phil. ii. 30.

προσαναπληρόω occurs twice in N.T., with apparently the meaning of "helping to fill up," 2 Cor. ix. 12, xi. 9. Cf. LXX.† Wisd. xix. 4, (ℵ) AC.

ἀντὶ here probably represents the correspondence between St Paul on the one hand and Christ on the other. So Photius, *Amphil.* 121 (I. p. 709, Migne), *οὐ γὰρ ἁπλῶς φησιν Ἀναπληρῶ, ἀλλ' Ἀνταναπληρῶ, τουτέστιν, Ἀντὶ δεσπότου καὶ διδασκάλου ὁ δοῦλος ἐγὼ καὶ μαθητὴς τὴν ἐκείνου διακονίαν ὑπελθών, καὶ τὰ ὑστερήματα τῶν θλίψεων αὐτοῦ ἀνταναπληρῶ.*

Compare *ἀνταποκρίνομαι*, Rom. ix. 20; with this agrees too the implied contrast of *ἐν τῇ σαρκί* **μου** *ὑπὲρ τοῦ σώματος αὐτοῦ*.

τὰ ὑστερήματα. Only twice elsewhere in the N.T. does the following genitive express the thing in which the deficiency consists: Phil. ii. 30; 1 Thes. iii. 10. Cf. Judg. xviii. 10 and xix. 19. The plural expresses the deficiency as several items. Even St Paul could not fill up the total sum.

τῶν θλίψεων τοῦ χριστοῦ, "of the afflictions of Christ."

A unique phrase which in such a context as this has naturally provoked much discussion.

(1) Observe indeed, that nowhere else is *θλίψις* clearly used of Christ. Rev. i. 9, *συνκοινωνὸς ἐν τῇ θλίψει καὶ βασιλείᾳ καὶ ὑπομονῇ ἐν Ἰησοῦ*, is, at most, too indirect a reference, even if *τῇ θλίψει* is to be taken with *ἐν Ἰησοῦ* at all. Ps. xxii. 11, *ὅτι θλίψις ἐγγύς* may at most be applied to Christ. Nor is even *θλίβω* used of Him except in its literal sense (Mark iii. 9†).

Perhaps *παθημάτων* (2 Cor. i. 5; Phil. iii. 10; 1 Pet. iv. 13) would have been used had it not just occurred.

(2) Yet the word brings out, in a way that *πάθημα* would not, the *pressure* that daily contact with sin and worldliness meant for Christ and for St Paul. It is another aspect of the *ἀντιλογία* which Christ endured (Heb. xii. 3, 4). Cf., as regards believers, 1 Thes. iii. 3, 4.

(3) *θλίψις* is used, and not any of the words that are especially employed of Christ's atonement, e.g. *σταυρός, αἷμα, θάνατος.*

(4) *τοῦ χριστοῦ* is doubtless here the personal Christ during His life on earth. His sufferings in His Divine character and for the atonement could not be imitated or shared by His followers, but those that are required for the spread of the kingdom, the conversion of souls, could and must be. It was, from the nature of things, impossible that He could save His followers such *θλίψεις*. He left many still to be undergone. As these were presented to St Paul he for his part filled them up. Cf. 2 Cor. iv. 7—11.

(5) Other interpretations are less probable.

(*a*) *τοῦ χριστοῦ* means the ascended Christ who suffers in the afflictions of His people. So Grotius, Ita amat Christus suos ut quae ipsi ferunt mala tanquam sibi illata sentiat. Sic Paulo vincula ferente, Christus ea quodam modo ferebat (quoted by P. Ewald). But beautiful though this thought is, there is, strictly speaking, no parallel in Scripture, for it would predicate more than sympathy, actual suffering in His present glorified state. Acts ix. 4, *Σαούλ Σαούλ, τί με διώκεις;* identifies Him indeed with His people, but does not say that He suffers. Isa. lxiii. 9, "In all their afflictions He was afflicted," even if the right reading, is not a dogmatic statement. J. A. R. appears to adopt this interpretation in *Ephesians*, p. 44.

(*b*) τοῦ χριστοῦ is not to be taken literally, but metaphorically. St Paul really means that he is filling up the deficiencies of *his own* afflictions, but he can call them Christ's because they are like His; there is an ethical identity between them. The first meaning of ἀνταναπληρῶ is then to be preferred. But such a use of χριστός is unparalleled.

ἐν τῇ σαρκί μου, where I can feel. Inclusive, of course, of all that appertains to human nature, cf. *v.* 22. Cf. 1 Cor. vii. 28; 2 Cor. iv. 11.

ὑπὲρ τοῦ σώματος αὐτοῦ, "on behalf of His body." More than ὑπὲρ ὑμῶν of the preceding clause both as regards number, including all believers (cf. 2 Tim. ii. 10), and cohesion of them all with one another and with Christ, and also as regards his own ultimate object in his afflictions—Christ and that which belongs to Him.

ὅ ἐστιν. See notes on Textual Criticism. Perhaps the most clear (contrast *v.* 18) and most direct (contrast 1 Tim. iii. 15) way of identifying His body with the Church. See *v.* 27, ii. 17, iii. 14.

ἡ ἐκκλησία, *v.* 18.

25. ἧς ἐγενόμην ἐγὼ διάκονος. He omits the Παῦλος of *v.* 23 because he has no longer need to suggest the marvellousness of the fact of his own conversion, but he retains the ἐγώ because he has not yet quite left the thought of the contrast in *v.* 24 between himself and Christ. A less probable reason for the insertion of ἐγώ is that by it St Paul begins to point out his distinction from others in his ministry, viz. to preach to the Gentiles.

κατά, i.e. his ministry was "conducted in pursuance of, after the requirements and conditions of" (Alf.).

τὴν οἰκονομίαν τοῦ θεοῦ, "the dispensation of God." On οἰκονομία see especially Lightfoot's full note on Eph. i. 10 bringing out the various meanings of the word, Classical, Biblical, and Patristic.

Here it is sufficient to say that (*a*) Aristotle uses it of the administration of the State regarded as a great house: *Pol.* iii. 14, p. 1285, ὥσπερ ἡ οἰκονομικὴ βασιλεία τις οἰκίας ἐστίν, οὕτως ἡ βασιλεία πόλεως καὶ ἔθνους ἑνὸς ἢ πλειόνων οἰκονομία; and Polybius, vi. 12. 5, of military government.

(*b*) The idea of God as the οἰκοδεσπότης is common in the N.T. (e.g. Matt. xiii. 27), with the Church as His οἶκος (1 Tim. iii. 15), believers as His οἰκεῖοι (Eph. ii. 19), ministers His οἰκόνομοι (1 Cor. iv. 1).

(*c*) οἰκονομία itself has two meanings in the N.T.:

(*α*) the mode of administering, as in Eph. i. 10,

(*β*) the office of an administrator, so Eph. iii. 2 and here; compare also Isa. xxii. 19, 21.

τὴν δοθεῖσάν μοι, "which was given me," at my conversion, Acts ix. 15.

εἰς ὑμᾶς, certainly with *τὴν δοθεῖσάν μοι*, see Eph. iii. 2; cf. also Rom. xv. 16. *εἰς*, i.e. to be employed in your direction.

By *ὑμᾶς* we must understand specifically the Colossians. They are the concrete example of the direction generally.

πληρῶσαι τὸν λόγον τοῦ θεοῦ. It will be more convenient to consider the meaning of *τὸν λόγον τοῦ θεοῦ* first and then to return to *πληρῶσαι*.

The analogy of the common phrase in the Prophets, "the word of the Lord," determines the force of the genitive here as subjective, i.e. it is not "the word about God" but "the word given by God." But whereas in the O.T. it is often the specific message given at some definite time to a particular prophet, this meaning does not seem to occur in the N.T. Otherwise we might understand St Paul here to say that he was intended to accomplish the specific message (Acts xxvi. 16—18) delivered to him, which he further unfolds in the next verse. N.T. usage, however, points to a wider interpretation—God's message in Christ, the Gospel as such. So often, e.g. Acts viii. 14, xviii. 11; 1 Cor. xiv. 36; Heb. xiii. 7. Cf. Swete on Apoc. xix. 13.

It is thus in this passage a synonym of *εὐαγγέλιον* but regards the good news in its relation not to men but to God; see Bernard, Additional note on 1 Tim. iv. 5 in this series. Cf. *ὁ λόγ. τοῦ χρ.* iii. 16.

πληρῶσαι, explanatory. The dispensation given to him was to "fulfil the word of God," i.e. to fill up the full measure of the Gospel, both in its reception by the Gentiles (*v.* 27[a]) and in the moral and spiritual completion of every believer (*v.* 28). He toils and contends for nothing less (*v.* 29).

26. τὸ μυστήριον. In apposition to *τὸν λόγ. τ. θ.* It is strange that St Paul's language does not show more certain traces of the influence of terms derived from the many esoteric cults of his day. Wisd. xiv. 15, 23 speaks of the origin of the mysteries and 3 Mac. ii. 30 purports to give a decree of Ptolemy IV. Philopator releasing those Jews from disabilities who should be initiated into the (Dionysian) mysteries. But nowhere else, apparently, does the LXX. certainly give this connotation to *μυστήριον*. Judith ii. 2 relates that Nebuchadnezzar tells his servants *τὸ μυστήριον τῆς βουλῆς αὐτοῦ*, i.e. the secret plan he had devised, and Dan. ii. 18, 19, 27—30, iv. 6 speak only of the secret of the vision. Compare also Ecclus. iii. 18 (א) and Wisd. ii. 22, the secret counsels of God.

But St Paul's reference to the "mysteries" is, at best, doubtful. In 1 Cor. xv. 51, *ἰδοὺ μυστήριον ὑμῖν λέγω*, Jülicher "feels that here

St Paul is a mystagogue speaking to a circle of mystae" (*Encycl. Bibl.*), and finds a similar reference in 1 Cor. xiv. 2, xiii. 2, iv. 1, but he has little else to guide him but the word μυστήριον which has, as we have seen, a wider use. Neither in the other passages where it occurs, e.g. here, ii. 2, iv. 3, Eph. i. 9, iii. 3—9, does the context make it certain. On the other hand μεμύημαι (Phil. iv. 12†) is a much more characteristic word and probably does allude to being taught secrets at an initiation. On τέλειον, *v.* 28, see there.

It is hardly necessary to say that μυστήριον never has the common meaning of our English "mystery"—something strange and inexplicable. It always means "a secret," revealed or not revealed as the case may be. Here the secret is more than the external admission of Gentiles to the faith on an equality with Jews; it includes the wonderful privilege of the presence of Christ in individual believers with its present power and future result. In Eph. iii. 5, 6, 8 the thought is verbally limited to the privileges, both external and spiritual, common to Gentile and Jewish believers in the present. On μυστήριον see by all means the full note in J. A. R. *Ephesians*, pp. 234—240.

τὸ ἀποκεκρυμμένον, "which has been hidden." Luke x. 21; 1 Cor. ii. 7; Eph. iii. 9†; contrast ἀπόκρυφοι ii. 3. The participle lays stress on the action and effect of concealment, the adjective on preservation and readiness for use. For the thought, cf. Rom. xvi. 25.

St Paul doubtless says this to bring the Colossians to a due sense of their privileges; cf. Luke x. 24; Matt. xiii. 11.

ἀπὸ τῶν αἰώνων (exact phrase Eph. iii. 9†) **καὶ ἀπὸ τῶν γενεῶν.**

ἀπὸ (*a*) is possibly the ἀπὸ after verbs of concealment (cf. Luke x. 21, xviii. 34, xix. 42, and always in LXX. after ἀποκρύπτω); but (*b*) is probably strictly temporal, as almost certainly in Eph. iii. 9; cf. Matt. xiii. 35; 1 Cor. ii. 7.

αἰώνων indicates the successive periods of history, either of this world or throughout the universe; γενεῶν the successive sets of men living at one time. For γενεῶν cf. Acts xiv. 16; Eph. iii. 5.

νῦν δὲ. Compare *v.* 21, note.

ἐφανερώθη. St Paul's energy lays stress on the νῦν, and this leads to his use of a finite verb instead of the participle expected (cf. *v.* 21).

The change to the aorist suggests the suddenness of the manifestation. We might have expected ἀπεκαλύφθη (Eph. iii. 5) but the true contrast to secrecy is publicity, which is perhaps the fundamental conception of φανερός and its derivatives.

For its use with μυστήριον cf. also iv. 4. Compare also Mark iv. 22 (‖ Luke viii. 17). See also iii. 4.

τοῖς ἁγίοις αὐτοῦ. On ἅγιος, see *vv.* 1, 22.

27. οἷς, almost explanatory, "for it was to them that," see on *v.* 18, ὅς. His saints alone are the recipients of this act of God's good will.

ἠθέλησεν ὁ θεός, "liberrime," Beng. The thought is of the spontaneous or, rather, unconditioned character of God's love in making the following known to them. Compare θέλημα *v.* 1, and θέλων ii. 18; also 1 Cor. xv. 38, ὁ δὲ θεὸς δίδωσιν αὐτῷ σῶμα καθὼς ἠθέλησεν.

γνωρίσαι, compare *v.* 8, δηλώσας, note. For this word and the whole verse compare Rom. ix. 22—24.

τί. Probably not including its nature, but only its quantity and value; cf. Alford, "how full, how inexhaustible; this meaning of τί necessarily follows from its being joined with a noun of quantity like πλοῦτος."

The answer is not ὅ ἐστιν χριστὸς ἐν ὑμῖν (Meyer-Haupt), but indeterminate; compare St Paul's epithets ὑπερβάλλον (Eph. ii. 7) and ἀνεξιχνίαστον (Eph. iii. 8).

τὸ πλοῦτος, "what is the wealth." The neuter is sometimes found, but in the nom. and acc. sing. only (Blass, *Gram.* p. 28); cf. ii. 2, and contrast Eph. i. 18; Heb. xi. 26. See also Moulton, *Gram. Proleg.* 1906, p. 60.

In Eph. iii. 16 πλοῦτος has the connotation of the supply from which to draw; here, apparently, solely of the abundance displayed, and so in Rom. ix. 23, and perhaps Eph. i. 18.

τῆς δόξης, "of the glory." On δόξα see *v.* 11 note. (1) Not to be identified with the "glory" of the end of the verse, i.e. "the splendour with which in the great day those initiated on earth into the Gospel secret will be enriched" (Beet); but (2) the manifestation of moral glory exhibited by this μυστήριον, which is another way of saying the manifestation of God's moral glory (*v.* 11) seen in it[1].

Thus of the three words πλοῦτος, δόξης, μυστήριον, the weight falls on δόξης.

τοῦ μυστηρίου τούτου. *v.* 26 note. What the secret is, in its essence, he states almost immediately.

ἐν τοῖς ἔθνεσιν. To be joined not directly with τοῦ μυστηρίου τούτου, "this secret among the Gentiles," but rather with the ἔστι understood in the preceding clause, "what the wealth of the glory of this mystery is among the Gentiles." St Paul, that is to say, wishes to bring out the surpassing character of the fact that the Gentiles receive the

[1] For a very thoughtful exposition of some meanings of "glory" in the N.T. see A. B. Davidson's sermon on the Transfiguration in *Waiting upon God,* 1904. Cf. his sermon on Moses in *Called of God,* 1902, p. 136.

Gospel. In *that* is the moral glory of the secret to be perceived. "Christus in gentibus, summum illis temporibus paradoxon" (Beng.).

ὅ. See notes on Textual Criticism.

ὅ ἐστιν Χριστός. The antecedent is hardly *τὸ πλοῦτος*, for this would leave *μυστήριον* almost without force, but *μυστήριον*, and so ii. 2. Compare the adaptation of the hymn in 1 Tim. iii. 16, *τὸ τῆς εὐσεβείας μυστήριον* Ὃς *ἐφανερώθη ἐν σαρκί κ.τ.λ.*

ἐν. See iii. 16 note. Compare 2 Cor. xiii. 5, Eph. iii. 17.

ὑμῖν, i.e. the Colossians, mentioned partly as the concrete example of Gentiles, and partly to bring home to them the greatness of their privileges.

ἡ ἐλπὶς τῆς δόξης. In apposition; cf. iii. 4 for construction and thought.

On *ἐλπίς* cf. *vv.* 5, 23 notes. Here it designates Christ as the object of hope, 1 Tim. i. 1; cf. Ignat. *Magn.* § 11, Ἰησοῦ Χριστοῦ *τῆς ἐλπίδος ἡμῶν*. Observe that before receiving the Gospel Gentiles were *οἱ μὴ ἔχοντες ἐλπίδα* (1 Thes. iv. 13), *ἐλπίδα μὴ ἔχοντες* (Eph. ii. 12).

τῆς δόξης, explaining the nature of the hope referred to.

Christ is not only in us, but we hope to possess Him far more fully, and bound up with that possession is "glory," primarily (as it seems) the external glory of the heavenly state as seen and enjoyed by individuals. For the twofold use of the word in one verse compare Rom. ix. 23. The article with *δόξης* is generic. "Christus in nobis, per se laetissimum: sed multo laetius, respectu eorum, quae revelabuntur" (Beng.).

28. νουθετοῦντες...καὶ διδάσκοντες, "admonishing and teaching." Methods by which we *καταγγέλλομεν*, as is indicated in part by the participial form, in part by the insistence on *πάντα ἄνθρωπον*. For *νουθετεῖν* compare Acts xx. 31; 1 Cor. iv. 14; Wisd. xi. 10, and for both verbs infra iii. 16.

Of the two words the first refers to the more practical, the second to the more theoretical, side of men's relation to Christ and of His to them. For *διδάσκω* see also ii. 7, iii. 16.

πάντα ἄνθρωπον, three times. The thoroughness of the proclamation of the Gospel includes the thought of its being brought to every member of the human race. Here too such individual work forms a natural transition to St Paul's special efforts for the Colossians.

Compare 1 Cor. x. 1—4 and xii. 29, 30.

ἐν πάσῃ σοφίᾳ, "in all (practical) wisdom" (cf. notes *v.* 9).

ἵνα παραστήσωμεν. See notes on Textual Criticism. "That we may present," i.e. to God as judge hereafter, see *v.* 22 note.

τέλειον, "perfect." (1) In *v.* 22 stress was laid on the absence of

faults, here on the perfection of development, consequent on the training implied in νουθετοῦντες and διδάσκοντες. Cf. iv. 12; also Jas. i. 4. In a somewhat lower sense it is used of the maturity of the adult compared with the child, e.g. Heb. v. 13, 14, and perhaps even Eph. iv. 13.

(2) It should, however, be added that Lightfoot thinks that both here and 1 Cor. ii. 6, 7 "the epithet τέλειος is probably a metaphor borrowed from the ancient mysteries, where it seems to have been applied to the fully instructed, as opposed to the novices." He refers to 1 Chron. xxv. 8, 2 Pet. i. 16.

ἐν Χριστῷ. Apart from Christ the believer has no spiritual vigour (John xv. 5), in Him he has all (cf. Phil. iv. 13).

29. εἰς ὅ. I.e. to present every man perfect in Christ.

καί, cf. iii. 15. "Beside preaching with νουθεσία and διδαχή, I *also* sustain every form of κόπος (2 Cor. vi. 5) in the cause of the Gospel" (Ell.).

κοπιῶ. The singular may be used partly because St Paul is about to speak of his own work for the Colossians.

κοπιῶ means "toil" with the connotation of fatigue, which sometimes is over-mastering; cf. John iv. 6; Rev. ii. 3; 1 Tim. iv. 10, where it is connected with the metaphor of the arena. Cf. too Phil. ii. 16. Compare also Ign. *Polyc.* § 6, συγκοπιᾶτε ἀλλήλοις, συναθλεῖτε, συντρέχετε, and the whole of the remarkable § 7 of "2 Clem."

Apparently the labour is not primarily spiritual, but rather mental and bodily, the outcome of all kinds of effort.

ἀγωνιζόμενος. ἀγών (ii. 1) was originally an assembly especially for seeing "sports," then the arena or stadium, then the contest itself. ἀγωνίζομαι is to take part in such a contest. Both ἀγών and ἀγωνίζομαι are frequently used in a metaphorical sense by classical writers, but the fact that they were metaphors was never forgotten.

St Paul uses the verb literally in 1 Cor. ix. 25, and metaphorically in c. iv. 12; 1 Tim. vi. 12; 2 Tim. iv. 7. Compare Ecclus. iv. 28, and a noble passage in 4 Mac. xvii. 11—15.

There is nothing in this verse or even in ii. 1, 2 to make us limit the exertions referred to under ἀγωνιζόμενος to prayer. Contrast iv. 12; see also Rom. xv. 30.

κατά. The measure of his contending was *His* ἐνέργεια.

τὴν ἐνέργειαν αὐτοῦ, "His working." ἐνέργεια is almost "force," the active exercise of power.

In 2 Thes. ii. 9, 11 it is used of the working of fraud and of Satan, but elsewhere in the N.T. always in a good sense; Eph. iv. 16 of apparently individual believers; in Phil. iii. 21 of Christ; in c. ii. 12,

Eph. i. 19 (and probably iii. 7), of God. Thus in all cases except Eph. iv. 16 the *ἐνέργεια* is considered supernatural, and even there this is implied. See further J. A. R. *Ephesians*, p. 242.

τὴν ἐνεργουμένην, "which is being made operative." Always passive outside the N.T. and probably so within it, even in Gal. v. 6, Jas. v. 16, where see Mayor. For the meaning see 1 Thes. ii. 13, and J. A. R. *Eph.* pp. 241—247.

ἐν ἐμοί. Cf. Eph. iii. 20.

ἐν δυνάμει. Cf. note on *ἐν πάσῃ δυνάμει*, *v.* 11. Probably not merely adverbially ("mightily," A.V., R.V., cf. Rom. i. 4) but describing that in which the *ἐνέργεια* is exhibited; cf. the note on *ἐν πάσῃ σοφίᾳ*, *v.* 28. It is not in fancy or in word but in power for whatever service he was guided to undertake; cf. 1 Cor. iv. 20; 1 Thes. i. 5.

CHAPTER II.

2. **συνβιβασθέντες.** So א*ABCD*P Old Lat. Vulg. *-θέντων* is read by the Text. Rec. with א^{c}D^{c}KL.

τοῦ θεοῦ, Χριστοῦ. In B Hil. *de Trin.* ix. 62 only.

This difficult reading was altered in several ways:

(*a*) *τοῦ θεοῦ, ὅ ἐστιν* Χριστός D* Aug.

(*b*) *τοῦ θεοῦ καὶ* Χριστοῦ Cyr. Alex.

(*c*) *τοῦ θεοῦ* D^{b}P and a few cursives.

(*d*) *τοῦ θεοῦ πατρὸς* [*τοῦ*] *χριστοῦ* א*AC vulg.

(*e*) *τοῦ θεοῦ καὶ πατρὸς τοῦ χριστοῦ* א^{c} Syr. Harcl. text.

(*f*) *τοῦ θεοῦ καὶ πατρὸς καὶ τοῦ χριστοῦ* Text. Rec. with D^{c}KL.

(*g*) *τοῦ θεοῦ ἐν* Χριστῷ or *τοῦ θεοῦ τοῦ ἐν* Χριστῷ 17 [Aeth.] Clem. Alex. Ambrst. See further W.H. Append. p. 126, where Hort thinks that the original reading was [*τοῦ μυστηρίου*] *τοῦ ἐν* Χριστῷ. But it seems improbable that so comparatively simple a reading would have caused so much trouble.

7. **[ἐν αὐτῇ] ἐν εὐχαριστίᾳ.** The reading is very uncertain, for though in itself *ἐν αὐτῇ* is more difficult yet its undoubted presence in iv. 2 makes it possible that it was introduced thence.

It is found in BD^{c}H**KL(P) Syr. Pesh. and Harcl. (on the reading of H see [Dean] J. Arm. Robinson, *Euthaliana*, p. 69), but omitted by א*ACH*, many cursives, amiat. Boh., and apparently Chrys. in his commentary.

ἐν εὐχαριστίᾳ is omitted by P.

Observe that *ἐν αὐτῷ* is read by א^{c}D* 1 vulg. Syr. Harcl.mg. The external evidence is too weak for this, but the unique phrase would not have been readily developed out of *ἐν αὐτῇ*. Cf. iii. 17.

10. **ὅς ἐστιν.** So אACHKLP Chrys. qui est efg Vulg. Ambrst.

ὅ ἐστιν is read by BDG, quod est caput d. Hilary[988]. Possibly the similarity of the letters OCEC led to the omission of the C.

12. **ἐν τῷ βαπτίσματι.** So א*ACD^{c}KLP, Chrys.[i. 467] Thdt.

ἐν τῷ βαπτισμῷ is read by א^{c}BD*G, a few cursives. Although the evidence for *βαπτισμῷ* is suspiciously "Western," yet, in view of the

fact that βάπτισμα became the technical word for the sacrament, its substitution for βαπτισμός is readily explicable. Perhaps, therefore, the latter is right here. If so St Paul is laying stress on the process rather than the ceremony as such.

ἐκ νεκρῶν **ℵACKLP**. ἐκ τῶν νεκρῶν Text. Rec. with **BDG**, as in i. 18.

"In most instances of this or similar phrases ἐκ νεκρῶν is used without τῶν, and with no variety in codd. (In Eph. i. 20 **L** and some twenty-five MSS. prefix τῶν.) But in 1 Thes. i. 10 **ℵBDGLP** and many MSS., with Chrys., Theodoret, al., have τῶν, **ACK** and many MSS. omitting it. It seems, therefore, more probable that τῶν was omitted here in conformity with usage than that it was wrongly added" (Abbott). Yet **BDG** form a very suspicious group (see Introd. p. lxii.).

16. καὶ ἐν πόσει. καὶ is read only by **B** Pesh. Boh. Origen (once), Tert. (once). ἤ is read by Text. Rec. with **ℵACD**, etc. In spite of the following threefold ἤ the juxtaposition ἐν βρώσει καὶ ἐν πόσει is so natural that καὶ is very suspicious.

18. ἃ ἑόρακεν. μὴ is omitted by **ℵ*ABD*** Boh. Marc. Ambrst. μὴ is inserted by Text. Rec. with **ℵ^{c}CD^{c}HKLP**, etc. οὐκ by **G**. The negative is also found in vulg. Syrr. Chrys., and is so much easier upon a superficial examination that it is hardly likely to be genuine.

23. [καὶ] ἀφειδίᾳ σώματος. καὶ is omitted by **B** Orig^{int}. Hil. Ambrst. Ambr.

Augustine gives a very remarkable exposition of this chapter in his Epistle to Paulinus (*Ep.* 149), §§ 23—30 (Migne, II. 639 sqq.).

1—5. *I say this because I want you to be cheered, united, and of assured convictions, advancing in the full knowledge of Christ. My interest and joy in you make me write.*

(*v.* 1) I say this because I want you to know the greatness of my contest on behalf of you and all others in your neighbourhood, who have no personal knowledge of me, (*v.* 2) that all such may be cheered, by becoming more united (and that in love) and brought together into all possible conviction in their grasp of spiritual truths, with the result that they have full knowledge of God's secret, i.e. Christ and all that He means; (*v.* 3) in whom lie all the many treasures of men's spiritual reasoning and perception, hid indeed but to be found for the seeking. (*v.* 4) I speak of this desire of mine in order that no one may cheat you by false reasoning, however plausible his arguments may be. (*v.* 5) For this interest of mine in

you is the reason why I write: I am indeed absent in body but ever with you in spirit, as I both see and rejoice in the steadiness of your ranks and the solid front characteristic of your faith in Christ.

1. **θέλω γὰρ ὑμᾶς εἰδέναι.** St Paul is becoming more personal. Having set them thinking about his contest he states the reason for his mentioning it. Part of it was for them and he wishes them to know this.

The formula *γινώσκειν σε θέλω* occurs frequently in the Papyri; see reff. in P. Ewald.

For *εἰδέναι* see also iii. 24, iv. 1, 6.

ἡλίκον, "how great." Classical but not in LXX. In N.T. only Jas. iii. 5 bis, and a var. lect. in Gal. vi. 11.

ἀγῶνα, see i. 29 note on *ἀγωνιζόμενος*.

ἔχω ὑπὲρ ὑμῶν. *ὑπέρ* (iv. 12) is certainly right on external evidence; he contends on behalf of the Colossians, etc., whereas *περί* would indicate the more immediate subject of the fight; cf. Ecclus. iv. 28, *ἕως τοῦ θανάτου ἀγώνισαι περὶ τῆς ἀληθείας, καὶ Κύριος ὁ θεὸς πολεμήσει ὑπὲρ σοῦ.* Cf. 1 Mac. vii. 21; 2 Mac. xiii. 14.

καὶ τῶν ἐν Λαοδικίᾳ, iv. 13, 15, 16; Rev. i. 11, iii. 14†; cf. *Λαοδικεύς*, iv. 16†. For Laodicea see *Introd.* p. x.

The cursives 10, 31, 73, 118 and the Harclean Syriac add *καὶ τῶν ἐν Ἱερᾷ Πόλει* from iv. 13. The fact was doubtless true, but St Paul included the Hieropolitans as well as others in the following phrase.

καὶ ὅσοι. Including the two preceding sets of persons, and generalising. So Acts iv. 6.

οὐχ ἑόρακαν. "We have *ἑόρακα* beside *ἑώρων*: in this case, however, the spelling *ἑώρακα* is very widely spread both in Attic and in the N.T." Blass, § 15. 6 (p. 39, ed. 1898). On the 3 pl. perf. in *-αν*, see Moulton, *Gram. Proleg.* 1906, p. 52.

τὸ πρόσωπόν μου. Cf. Gal. i. 22, and 1 Thes. ii. 17.

ἐν σαρκί. They might indeed have learned his spiritual lineaments from the teaching of Epaphras, but they had not had him living and teaching among them, and they would not so easily listen to his advice. "Vel aspectus Pauli habebat vim *paracleticam, v.* 2; Acts xx. 38" (Beng.).

2. **ἵνα.** The aim of his contest, "that their hearts may be cheered."

παρακληθῶσιν, cf. iv. 8. *παρακαλέω* includes the thought of "comforting" in the modern sense, as for loss received, and "bracing up" as for fresh energy. The *nuance* in each case is to be derived

from the context. Here not so much comfort (Vulg. *consolentur*) under trial as *encouragement* would appear to be prominent. The Colossians and those in like circumstances were in danger of being disheartened by the arguments of the false teachers. But St Paul's aim is that they may be cheered up, partly by knowing his interest and work on behalf of them (*v.* 1); partly by renewed union among themselves (*συμβ. ἐν ἀγάπῃ*), and partly too by their being freed from doubts (*καὶ εἰς...τῆς συνέσεως*).

αἱ καρδίαι, cf. iii. 15, 16, 22, iv. 8. The heart as the physical part on which bodily life ultimately depends was readily identified, perhaps half in metaphor, with the source of all emotions and thoughts. It is "the seat of the affections (Matt. vi. 21, xxii. 37), and the understanding (xiii. 15), also the central spring of all human words and actions (xv. 19); cf. *καθαρὰ καρδία* (1 Tim. i. 5; 2 Tim. ii. 22) which implies something deeper than *καθαρὰ συνείδησις* (1 Tim. iii. 9; 2 Tim. i. 3)" (Author's note in the *Pulpit Comm.*, on Matt. v. 8).

αὐτῶν, cf. note on *καὶ ὅσοι*, *v.* 1. St Paul apparently here employs *αὐτῶν* rather than *ὑμῶν* in order to emphasize the fact that he is working for others as well as the Colossians, lest these latter should deem it a strange thing that he should write to them.

συνβιβασθέντες. See notes on Textual Criticism, "they being knit together."

(1) *συμβιβάζω*, "bring together," occurs

(*a*) literally in *v.* 19; Eph. iv. 16; in both which places the somewhat stronger figure "knit together" of Tyndale onwards is an excellent translation; (*b*) metaphorically of deducing logically either in thought (Acts xvi. 10) or by word, and thus "proving" (Acts ix. 22) or "instructing" (1 Cor. ii. 16, and perhaps Acts xix. 33). In the LXX. and Hexapla fragments (*b*) alone is found. And so Vulg. here *instructi*.

The quasi-literal meaning of our passage may be illustrated by Hdt. I. 74, *οἱ δὲ συμβιβάσαντες αὐτοὺς ἦσαν οἵδε*; Thuc. II. 29, *συνεβίβασε δὲ καὶ τὸν Περδίκκαν τοῖς Ἀθηναίοις*, Schol. *φίλον ἐποίησε* (Wetst.). Chrysostom's paraphrase is *ἵνα ἑνωθῶσι*.

(2) For the participle cf. iii. 16; see also 2 Cor. ix. 11.

ἐν ἀγάπῃ. The community had been divided by the false teaching, if not openly (cf. *v.* 5) yet in spirit. St Paul desires that they may be once more united, and that in the element of love; cf. Eph. iv. 16.

καί. Not "even" (*Etiam*, Beng.) but "and (brought unto)," "the thought being supplied from the preceding *συμβιβασθέντες*, which involves an idea of motion, comp. John xx. 7, *ἐντετυλιγμένον εἰς ἕνα τόπον*" (Lightfoot).

εἰς πᾶν πλοῦτος. See notes on Textual Criticism. πλοῦτος (i. 27) connotes not merely the abundance of the πληροφορία but also its essential value. It describes the πληροφορία itself (gen. of apposition). πᾶν, i.e. all possible, all that can be enjoyed under the circumstances of the case; cf. πάσῃ, i. 9.

τῆς πληροφορίας, "of the conviction." The substantive occurs only three times elsewhere in the N.T. Of these, in Heb. vi. 11 and x. 22, "full development" or "fulness" are perhaps preferable, but in 1 Thes. i. 5, the meaning of "confidence," "assurance," seems necessary. And so in Clem. Rom. § 42, παραγγελίας οὖν λαβόντες καὶ πληροφορηθέντες διὰ τῆς ἀναστάσεως τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ καὶ πιστωθέντες ἐν τῷ λόγῳ τοῦ Θεοῦ μετὰ πληροφορίας πνεύματος ἁγίου ἐξῆλθον ("*with the firm conviction* inspired *by the Holy Ghost*," Lightfoot). Hence the Peshitta is doubtless right in translating it both here and 1 Thes. i. 5 by ܦܝܣܐ "conviction." St Paul is contrasting their present depressing and divided state of doubt with happy union and firm conviction. See Chrysostom's excellent paraphrase, ἵνα ὑπὲρ μηδενὸς ἀμφιβάλλωσιν, ἵνα ὑπὲρ πάντων πεπληροφορημένοι ὦσι. For the verb see iv. 12 and note.

τῆς συνέσεως, "of their understanding." On this word see i. 9. It is their intellectual grasp, their discernment in any specific case, e.g. any of the doctrinal or practical questions that the false teaching brought before them.

The stress of the clause lies indeed on "conviction" (cf. δόξης, i. 27), but the addition of τῆς συνέσεως not only marks out more clearly the sphere of τ. πληροφορίας, but also prevents the Colossians from thinking that St Paul was urging a merely crass and blind acceptance of truth.

εἰς ἐπίγνωσιν. The result of union in love and conviction, as well as of the encouragement thus brought about, will be their full knowledge of the mystery, etc. So the R.V., "that they may know," cf. iii. 10. On ἐπίγνωσις see i. 9, note.

It is curious that St Paul always omits the article before ἐπίγνωσις if he employs a preposition (so also 2 Pet. i. 2, ii. 20, but contrast 2 Pet. i. 3, 8); was he led to this by the common Hebrew *lāda'ath*?

τοῦ μυστηρίου. See i. 26.

τοῦ θεοῦ, Χριστοῦ. See notes on Textual Criticism. If the text is right there are three possible interpretations.

(*a*) Deleting the comma, "the God of Christ." In itself this is unobjectionable, compare the note on τῷ θεῷ πατρί, i. 3, and the reff. there given to Matt. xxvii. 46; Eph. i. 17. But it is hard to see why St Paul should use the phrase here. It would apparently mean the secret of the God whom Christ made known, thus laying stress on the

fact that it is only through Christ that we can know God. But this is expressed so concisely that we can hardly suppose this interpretation to be true, even though ℵ^c evidently understood it so, *τοῦ θεοῦ καὶ πατρὸς τοῦ χριστοῦ.*

(*b*) Taking Χριστοῦ in apposition to *θεοῦ* only, "the secret of God (I mean) Christ," as seems to be implied in the "isolated" readings *τοῦ θεοῦ κ.* Χριστοῦ (Cyril), and *τοῦ θεοῦ ἐν* Χριστῷ (Clem. Alex. Ambrosiaster). This again is in itself unobjectionable, but suggested by nothing in the context, and is without parallel in St Paul's writings. It is perhaps hypercriticism to object (with Abbott) that it would predicate Χριστός of *ὁ θεός*, thus ignoring the distinction of persons. On the other hand, to render "of the God-Christ" is intolerable.

(*c*) Taking Χριστοῦ in apposition to *μυστηρίου* or more properly the whole phrase *τοῦ μυστηρίου τοῦ θεοῦ*, "the secret of God, even Christ," so apparently D* and some Latin authorities including Augustine (see note on Textual Criticism).

If the sentence is then awkward it is intelligible, and suits the context. In i. 27 the mystery was also stated to be Christ, though there not Christ regarded by Himself but Christ in believers. Here the Apostle finds it sufficient to mention Christ (cf. iv. 3), presuming that his readers will remember what he has already stated to be the special relation which Christ as God's secret holds to them. The connexion of *v.* 3 with Χριστοῦ does not appear to be so close as to justify us in considering it to be part of the definition of the secret, viz., Christ-in-Whom, etc.

3. **ἐν ᾧ**; cf. i. 14, ii. 11, 12. The antecedent is Χριστοῦ.

εἰσὶν. Its position indicates that it is not a mere copula to *ἀπόκρυφοι*, "are hid," but is here a substantive verb almost our "lie," to which *ἀπόκρυφοι* is afterwards added as a secondary predicate; vide infra, and compare iii. 1, note.

πάντες. Here with the article, contrast *v.* 2. Not merely all as needed or to suit each circumstance, but all in their totality. There is no wisdom, etc., apart from Christ, and in Him there is all.

οἱ θησαυροί. For the metaphorical use of *θησαυρός* in connexion with *σοφία*, etc., see esp. Prov. ii. 3—5. Also Ecclus. i. 25 (26), *ἐν* **θησαυροῖς σοφίας** *παραβολὴ ἐπιστήμης* (Heb. not recovered).

Here the word is probably suggested by *πλοῦτος* in *v.* 2. "Conviction," however great its "wealth" may be, is only one of the many *θησαυροί*. On Enoch, § 46. 3, see below s.v. *ἀπόκρυφοι*.

τῆς σοφίας καὶ γνώσεως. Genitives of apposition, indicating wherein the treasures consist. Observe that the one article shows that they are regarded as sub-divisions of one faculty.

On σοφία cf. i. 9, note.

As regards the two words, γνῶσις is the perception and apprehension of external objects, σοφία the power of forming right decisions concerning them. "While γνῶσις is simply *intuitive*, σοφία is *ratiocinative* also. While γνῶσις applies chiefly to the apprehension of truths, σοφία superadds the power of reasoning about them and tracing their relations" (Lightfoot).

Observe that thus σοφία bears relation to τῆς συνέσεως in *v.* 2, as does, of course, γνῶσις to ἐπίγνωσιν also there.

They are regarded as possibilities for man to find and exercise. See further under ἀπόκρυφοι.

ἀπόκρυφοι, Mark iv. 22 ‖ Luke viii. 17†, "hid." (1) Even if it is possible, with Bengel, supported by Meyer and Alford, to take this as attributive to θησαυροί in spite of the absence of the article, such an interpretation is opposed to N.T. practice, which uses the article very carefully. It is also more forcible to take it predicatively, or, rather, as a secondary predicate to εἰσίν..."In whom lie all the treasures of wisdom and knowledge hid." For other exx., cf. *v.* 10, iii. 1.

ἀπόκρυφος regards a thing as out of sight but quite possible to be found.

(2) It is used several times of treasure or its equivalent: Isa. xlv. 3; Dan. xi. 43 (Theod.); 1 Mac. i. 23; cf. Prov. ii. 4, Sym. and Theod. So also Aquila seems to understand Ezek. vii. 22 of the Temple treasury, καὶ μιανοῦσι τὸν ἀπόκρυφόν μου.

So says St Paul here. In Christ are treasures—all the treasures—but they do not lie on the surface, so to speak, and therefore are not perceived by the false teachers; they are hid, to be found only by those who seek earnestly for them.

(3) It has been supposed, especially by Lightfoot (whose note by all means see), that ἀπόκρυφοι here contains an allusion to the esoteric teaching of the false teachers, or perhaps even to their esoteric writings. This is possible but very far from certain. It is worth noticing that there appears to be no evidence at present discovered that ἀπόκρυφος was used of esoteric teaching or writings as early as the date of this Epistle, though undoubtedly it was employed in that sense (at least with reference to writings) by the Gnostic and later teachers. Enoch, xlvi. 3, "The Son of Man...who reveals all the treasures of that which is hidden" (Greek not recovered), is interesting as suggesting that Messiah will reveal treasures, but comes very far short of saying with our passage that they are in Him. It seems to resemble more closely the Samaritan expectation of Messiah discovering to His followers the sacred vessels of the Tabernacle.

4. τοῦτο λέγω. The exact phrase here only, but with δέ [1 Cor. i. 12]; Gal. iii. 17, and οὖν Eph. iv. 17 (cf. 1 Thes. iv. 15), in all of which cases the reference is to what follows and not, as here, primarily to what has preceded.

τοῦτο does not designate only *v.* 3, but *vv.* 1—3, for St Paul's reference to himself in *v.* 5 seems to be based upon *vv.* 1, 2. On the other hand *τοῦτο* would appear to have too particular a reference for it to include any part of the first chapter. He probably means I tell you of the trouble I take for you (whatever the false teachers may urge against me) that, etc. He then (*v.* 5) shows that his interest in them, and even knowledge of them, is unabated.

ἵνα, strictly final.

ὑμᾶς παραλογίζηται. In N.T. Jas. i. 22†. Of (*a*) false reckoning, Isoc. 283 D, (*b*) false reasoning, and thus (*c*) cheating by false reasoning, e.g. 1 Sam. xxviii. 12, (*d*) cheat generally, and so Gen. xxix. 25 al. In our passage and Jas. i. 22 there is no occasion to forsake the stricter meaning; "cheat you by false reasoning." "The system against which St Paul here contends professed to be a *φιλοσοφία* (*v.* 8), and had a *λόγον σοφίας* (*v.* 23)" (Lightfoot); compare also Ignat. *Magn.* § 3.

πιθανολογίᾳ. Here only in the Greek Bible. "'The use of probable arguments' as opp. to demonstration (*ἀπόδειξις*), Plat. *Theaet.* 163 A" (Lidd. and Scott); cf. 1 Cor. ii. 4. Here evidently with some degree of depreciation (as often in *πιθανός*), "in *plausibili* sermone" (Beng.); cf. also Rom. xvi. 18. We may suppose that one part of their argument was the unworthiness of human nature, not only in the practical life, *vv.* 18, 23, but also doctrinally as regards Christ. Among such plausible arguments may have been these: that as men we are inferior to angels and therefore ought to worship them, and again that Christ by virtue of becoming man is Himself not superior to them. "Erant qui Judaismum et philosophiam orientalem commiscerent" (Beng.); compare *Introd.*, ch. IV.

5. εἰ γὰρ καὶ τῇ σαρκὶ ἄπειμι. "For even though I am absent in my flesh."

γὰρ gives a further reason for *τοῦτο λέγω*. My interest in you, encouraged too as I am about you, is a reason for my writing.

ἀλλά. Strengthening the apodosis in a conditional sentence, as often, e.g. Rom. vi. 5; 2 Cor. iv. 16.

τῷ πνεύματι. Here, as often, contrasted with *σάρξ*, and designating St Paul's spirit. Yet Meyer-Haupt appears right in saying that "*πνεῦμα*, with at most the exception of 1 Cor. ii. 11, is never in St Paul a merely psychological but always a religious conception." St Paul is

with the Colossians not so much in mind and thought as in that higher spiritual region wherewith we primarily hold communion with God and with His people.

σὺν ὑμῖν εἰμί. This perhaps marks "a fellowship far closer and more intimate" (cf. *v.* 13) than *μεθ' ὑμῶν*, which if used of a *person* would seem to chiefly regard nearness of locality; cf. Gal. ii. 1, 12; 2 Tim. iv. 11 (bis).

χαίρων καὶ βλέπων, "rejoicing and beholding." The analogy of *κράζοντες καὶ λέγοντες*, Matt. ix. 27; *ἀποταξάμενος καὶ εἰπών*, Acts xviii. 21, suggests that *χαίρων* is a general statement which *καὶ βλέπων* specialises, and, in doing so, explains. It is thus not strictly causative, "rejoicing because seeing," much less a hendiadys, "cum gaudio cernens" (Beng.). The two things, his joy and his beholding, were synchronous, though not coordinate, and each reacted on the other.

ὑμῶν. At the beginning and the end of this clause. The threefold *ὑμῖν, ὑμῶν, ὑμῶν* indicate that St Paul is thinking especially of the Colossians, in contrast perhaps to other communities (e.g. Laodicea) where the false teachers had wrought more actual mischief. Among the Colossians serious harm had not yet been done.

τὴν τάξιν, "your order." The same figure occurs in 2 Thes. iii. 6, 11, *ἀτάκτως*, and 7, *ἠτακτήσαμεν*. Compare also 1 Cor. xiv. 40.

The word points to there being no breaks in their ranks, as though they were soldiers drawn up in battle array or on the march.

καὶ τὸ στερέωμα†, "and the close phalanx (?)."

(1) The LXX. employs *στερέωμα* (*a*) often to translate *rāḳi'a* "firmament" (Vulg. *firmamentum*, as even here), and (*b*) twice to translate *sela'* "cliff" ("the Lord is my *sela'*"), Ps. xviii. 2, lxxi. 3. In these respects "fastness" is exactly parallel, originally being that which is firm, and employed in Anglo-Saxon to translate "firmamentum," and later, of course, often meaning a place of refuge inaccessible to the enemy.

(2) In Ezek. xiii. 5, LXX. *οὐκ ἔστησαν ἐν στερεώματι* = a firm and steady condition, and so apparently in "another" translation in the Hexapla of Ex. xiv. 27, "the sea returned *ἐπὶ στερέωμα αὐτῆς*." So also probably 1 Esdr. (3 Esdr.) viii. 82 (78), *δοῦναι ἡμῖν στερέωμα ἐν τῇ Ἰουδαίᾳ καὶ Ἰερουσαλήμ*.

(3) But it is also used of the firm and solid part of an army, 1 Mac. ix. 14, *καὶ ἴδεν Ἰούδας ὅτι Βακχίδης καὶ τὸ στερέωμα τῆς παρεμβολῆς ἐν τοῖς δεξιοῖς*, and as *τάξιν* lends itself so readily to being a military metaphor it is on the whole probable that *στερέωμα* is here to be interpreted in the same way. But no English rendering is in this

case satisfactory, "solid *formation*" or even "close phalanx" being very imperfect.

Chrys. says, *οὐκ εἶπε, τὴν πίστιν, ἀλλὰ τὸ στερέωμα, καθάπερ πρὸς στρατιώτας εὐτάκτως ἑστῶτας καὶ βεβαίως.*

τῆς εἰς Χριστὸν πίστεως ὑμῶν. *τῆς πίστεως* can hardly be possessive as though *στερέωμα* were a structure raised by their faith, but is in apposition to *στερέωμα* and epexegetic of it. Your faith itself has become solid and firm. Cf. 1 Pet. v. 9; Acts xvi. 5.

Observe that the peculiar order (contrast i. 4) of the clause emphasizes both *εἰς Χριστὸν* and *ὑμῶν*. *Πίστις εἰς* comes here only in St Paul's epistles, but twice in his speeches, Acts xx. 21, xxvi. 18; cf. xxiv. 24.

6, 7. *Transition to direct warning against the false teachers.* Right reception of truth is well as far as it goes, but truth must be put into life.

(*v.* 6) Your faith is sound, therefore live: as you received from Epaphras the message about this Christ, nay as ye received Christ Himself, Jesus who is Lord of all, spend your daily life in Him; (*v.* 7) maintaining your condition as of a tree that has been firmly rooted in Him, and also continually being built up in Him as in a temple, and being ever made more firm as to your faith, even as you were at first taught the need of these things, your lives marked by no narrow scrupulosity as the false teachers would urge, but abounding in thanksgiving.

6. ὡς. Cf. 2 Cor. vii. 14, where however *οὕτως* follows.

οὖν. The immediate reference is to the latter part of *v.* 5, but the next verse shows that St Paul is going back in thought as far as events mentioned in i. 4, 7.

παρελάβετε. (1) Does this compound here mean (*a*) "ye took to yourselves" or (*b*) "ye took as delivered to you by others"?

In favour of (*a*) is the fact that it is the ordinary meaning of *παραλαμβάνω* when followed by an accusative of the *person*, e.g. Acts xv. 39, and even Matt. xxvii. 26, 27; John xix. 16, i. 11. So here it may only mean as ye received Christ, etc. into your heart, walk, etc.

(*b*) But everywhere else in St Paul's writings it means "receive as delivered by others," correlative of *παραδοῦναι*, e.g. iv. 17 and especially 1 Cor. xv. 3, and although he uses it always elsewhere of things we are hardly justified in attributing to it a different meaning here unless this is absolutely necessary. But, so far from that, the context on the whole suggests the same meaning. For in the next verse he says *καθὼς ἐδιδάχθητε*, and in *v.* 8 contrasts *τὴν παράδοσιν*

τῶν ἀνθρώπων. Hence (*b*) is to be preferred. Compare 1 Thes. iv. 1; 2 Thes. iii. 6.

(2) Observe that St Paul does not merely say that they accepted the teaching about Christ which had been taught them. His thought includes that but passes beyond it. For the Christian scholar does not receive the teaching fully unless he receives Christ Himself. This the Colossians had done. Christ had been delivered to them by their teachers, and they had received Him at their hands. John i. 11 is doubtless similar in this respect.

τὸν χριστὸν Ἰησοῦν τὸν κύριον. The exact phrase (i.e. with the article, with the order "Christ Jesus," and without any addition after *κύριον*) is unique. The only passage approaching it is Eph. iii. 11, *ἐν τῷ χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν*.

It raises many questions, viz. (1) the force of the article; (2) the connexion of Ἰησοῦν, whether it is to be taken with *χριστὸν* or *τὸν κύριον*; (3) the meaning of *τὸν κύριον*.

τὸν χριστόν. In *v.* 5 the article was absent, why is it inserted here? Probably because it takes up the reference. Compare Acts viii. 1, 3, Σαῦλος δέ, but Acts ix. 1, ὁ δὲ Σαῦλος, and Acts ix. 2, *ἐπιστολὰς εἰς Δαμασκόν*, but *v.* 3, *ἐγγίζειν τῇ Δαμασκῷ* (see Blass, *Gram.* § 46. 10). It thus approaches in meaning to "this Christ."

Ἰησοῦν. Is this to be taken (1) closely with *τὸν χριστόν*, or rather (2) with *τὸν κύριον*? In favour of (1) is the fact that ὁ χριστὸς Ἰησοῦς occurs not only in Acts v. 42, xviii. 5, 28 (cf. var. lect. in Matt. i. 18), but also at least three times in St Paul's writings, Gal. v. 24, *οἱ δὲ τοῦ χριστοῦ Ἰησοῦ*, vi. 12, *τῷ σταυρῷ τοῦ χριστοῦ* [Ἰησοῦ]; Eph. iii. 1, *ὁ δέσμιος τοῦ χριστοῦ Ἰησοῦ*, besides 11, *ἐν τῷ χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν*. On the other hand Ἰησοῦς ὁ κύριος seems to occur here only, for in 1 Cor. ix. 1; Rom. iv. 24; 2 Pet. i. 2 we have the addition of *ἡμῶν*.

Yet (2) is almost certainly right. Compare Eph. iv. 20, *ὑμεῖς δὲ οὐχ οὕτως ἐμάθετε τὸν χριστόν*. For not only is Χριστόν of *v.* 5 taken up more directly if the pause is made at *τὸν χριστόν*, but thus Ἰησοῦν τὸν κύριον serves to expand and explain it, and this in precisely such a way as to deepen in the mind of the Colossians the true character of the faith. They received the teaching about Christ, yes and Christ Himself, who is the historical person Jesus (cf. Eph. iv. 21, *καθώς ἐστιν ἀλήθεια ἐν τῷ Ἰησοῦ*) and that the Lord.

τὸν κύριον. Not precisely as predicate, "Christ Jesus as Lord" (contrast 2 Cor. iv. 5, *οὐ γὰρ ἑαυτοὺς κηρύσσομεν ἀλλὰ Χριστὸν Ἰησοῦν κύριον*), but further defining the position of Him whom they had received. He was not only Jesus, but the Lord, who is supreme over all, and claims practical obedience (cf. i. 10 note).

ἐν αὐτῷ. Repeated in *v.* 7; cf. *v.* 3. The force of ἐν is not to be weakened. Christ is the element in which they must live and act, not the detailed precepts. Only here is περιπατεῖν found with ἐν referring to Christ. Compare 1 Cor. iv. 17, τὰς ὁδούς μου τὰς ἐν Χριστῷ ['Ιησοῦ].

περιπατεῖτε, i. 10, note. For περιπατεῖν in correlation to παραλαμβάνω, life the result of teaching received, compare 1 Thes. iv. 1; 2 Thes. iii. 6.

Observe that it is probably right to see in this charge not only a desire for their continuance in well-doing as in i. 23 (where a thought follows which resembles *v.* 7), but also an admonition against being satisfied with theory. "He warns them of the danger, amidst heretical surroundings, of an *unapplied* orthodoxy. If they would be both firm and vigorous they must put truth into life" (Moule).

7. **ἐρριζωμένοι,** "rooted," τουτέστι πεπηγότες, Chrys. This and the following participles describe the condition and mode of their daily life (περιπατεῖτε) in much the same way as καρποφοροῦντες, etc. follow the περιπατῆσαι in i. 10. Is it, too, wholly accidental that in both passages the figure of a tree is used, in i. 10 the thought of spiritual activity, and in our verse that of fixity and immovableness being severally prominent, according to the claims of the contexts?

Observe the perfect, an abiding state. Contrast Jude 12.

For the figure of being rooted cf. Ecclus. xxiv. 12 (16), καὶ ἐρρίζωσα ἐν λαῷ δεδοξασμένῳ, "I (Wisdom) took root in a people that was glorified," R.V. (Hebrew not extant). It is connected with the figure of building also in Eph. iii. 17; cf. Ecclus. iii. 9 (11), κατάρα δὲ μητρὸς ἐκριζοῖ θεμέλια (but Heb. תנתש נטע = "plucketh up a plant").

καὶ ἐποικοδομούμενοι, "and being built up." "ἐρριζ. Praeteritum, pro initio. ἐποικοδ. Praesens, etiam in progressu" (Beng.). The thought of foundation occurs in i. 23, but the *process* of being built is mentioned only here in this Epistle, and indeed, in its strict sense, only here and Eph. ii. 20, 21 in St Paul's writings (contrast 1 Cor. iii. 10–14). Elsewhere in the N.T. Acts ix. 31 (of the Church), xx. 32; 1 Pet. ii. 5; Jude 20. In the last three passages it refers to the "edification" of individuals, as doubtless here. The ἐπί apparently denotes addition to what is already built, our "build *up*."

ἐν αὐτῷ. With both ἐρριζ. and ἐποικοδ. Cf. Eph. ii. 20 sqq. Christ is regarded first as the soil in which they are rooted, and secondly as the ideal temple in whom they cohere (cf. i. 17 for the natural world).

καὶ βεβαιούμενοι, "and being made firm." Used of persons only four times in the N.T., 1 Cor. i. 8; 2 Cor. i. 21; Heb. xiii. 9, and our passage. Of these 2 Cor. i. 21 almost certainly, and 1 Cor. i. 8

possibly, employ it in the sense of "making sure," a legal meaning found also in Heb. ii. 3 (sim. βεβαίωσις, Heb. vi. 16; βέβαιος, Heb. ii. 2, ix. 17; cf. further Deissmann, *Bible Studies*, p. 107), but there is no trace of this technical connotation here, or in Heb. xiii. 9; cf. Ps. xl. (xli.) 12.

τῇ πίστει, "in (your) faith." For the article see i. 23 note on *τῇ πίστει*. It is not at all easy to determine the force of the dative.

(1) It may be "*by* (your) faith," the dative of the instrument. "Faith is, as it were, the cement of the building: compare Clem. Rom. § 22, *ταῦτα δὲ πάντα βεβαιοῖ ἡ ἐν Χριστῷ πίστις*" (Lightfoot). Cf. Heb. xiii. 9. Yet (2) "*in* (your) faith," the dative of the "part, attribute, etc., in respect of which anything takes place" (Blass, *Gram.* § 38. 2), is more probable, cf. Acts xvi. 5, and, probably, Jude 20.

For there has been no mention as yet of the *means* of growth, and in *v.* 5 the stedfastness of their faith is already mentioned, so that it is natural for St Paul to insist on it again.

καθ. ἐδιδάχθητε. To be taken with all three participles (so apparently Lightfoot). The Colossians had been taught that they should be firmly rooted in Christ and grow in Him, as well as be strengthened in their faith generally.

περισσεύοντες. If *ἐν αὐτῇ* is to be omitted this is subordinate in thought to the whole clause *ἐρριζ....ἐδιδάχθητε*.

If that is to be accepted it is subordinate to *καὶ βεβαιούμενοι τῇ πίστει* only.

[ἐν αὐτῇ]. See notes on Textual Criticism.

Cf. iv. 2, *τῇ προσευχῇ προσκαρτερεῖτε, γρηγοροῦντες ἐν αὐτῇ ἐν εὐχαριστίᾳ*. That is likely to be a passage often impressed on people's minds by preachers, so that it would readily suggest the addition of *ἐν αὐτῇ* here, even though that passage comes later in this epistle. In itself, we should be inclined to say, "abounding in faith" is as suitable an expression as "abounding in hope," Rom. xv. 13, and yet even there abundance is not predicated of the immediately preceding "believing." Was there something in *περισσεύειν* which led St Paul *not* to speak of it in connexion with faith itself?

ἐν εὐχαριστίᾳ. Observe the important place that thanksgiving holds in this Epistle, the verb thrice (i. 3, 12, iii. 17), the substantive twice (here and iv. 2), the adjective once (iii. 15).

Probably Bengel is right in thinking that our passage purposely contrasts the Christian's thanksgiving over everything (cf. iii. 17) with the lack of liberty to be found in the false teaching, *vv.* 16, 21. Compare 1 Cor. x. 30; 1 Tim. iv. 3, 4.

8—15. *You have in Christ far more than what the false teachers*

promise you and demand of you, for He is superior to all spiritual powers.

(*v.* 8) Be watchful not to be led astray. Many a false teacher is trying to carry you off as booty for himself by means of that philosophy of his of which you know, which is empty both intellectually and morally, which takes for its standard of conduct human tradition and worldly learning (which is really mere A, B, C), not the standard of the personal Christ. (*v.* 9) (It is a mistake to follow any such teaching) because in Christ, and in Him alone, dwells now and for ever nothing less than the sum of all the attributes of Deity, in Him incarnate, (*v.* 10) and also because you have already received all possible fulness in Him, and can get no more elsewhere than from Him, who is supreme in power over, and the one source of life to, every Power and Authority however high. (*v.* 11) Do they urge you to be circumcised? You received once for all the highest circumcision in Christ, a circumcision made without the touch of human hands, when you stripped off your body with its evil tendencies, when you received the circumcision that Christ gives; (*v.* 12) For you were buried with Christ in your baptism, in which, remember, you were also raised with Him, (not, of course, by baptism as a mere mechanical means, but) by your faith in the working of God to bring about such resurrection-life in you as He brought about in Christ's resurrection. (*v.* 13) He raised Christ from the dead—did He not? So also did He raise you—you who were long dead, slain by your transgressions and the uncircumcised, unconsecrated, state of your bodies—but He made you alive together with Christ, at the same time forgiving (you, nay, I must say) us all our transgressions; (*v.* 14) blotting out the bond of the Law signed by our conscience, with its requirements of innumerable ritual laws and customs, which was in itself our enemy—and Christ hath taken it from its position separating us and God, nailing it up in triumph, as cancelled, to His cross; (*v.* 15) stripping Himself of all the spiritual powers who had before helped Him, and thus unreservedly showed them up in their real weakness, treating them as mere captives drawn in His train, and this on the scene of His own weakness, on His very cross.

8. **βλέπετε μή...ἔσται.** A classical author would have written *ὁρᾶτε μή*, and so St Paul in 1 Thes. v. 15; cf. Matt. viii. 4 (|| Mark i. 44), ix. 30, xviii. 10, [xxiv. 6]; Rev. xix. 10, xxii. 9†.

The abruptness gives force; cf. Heb. xii. 25, also *v.* 20. For the future indicative cf. Heb. iii. 12, Mark xiv. 2. It regards the contingency as of greater certainty than the subjunctive, Matt. xxiv. 4.

See further Moulton, *Gram. Proleg.* 1906, pp. 178, 193, who translates 'take heed! perhaps there will be someone who....'

μή τις ὑμᾶς ἔσται ὁ συλαγωγῶν, "lest there be any who." The strange juxtaposition of *τίς* and *ὑμᾶς* is for emphasis on both words.

συλαγωγῶν. Here only in the Greek Bible, and once or twice independently in very late Greek, besides in writings influenced by this passage. Its proper meaning seems to be "carry (you) off as booty," and this suits the context well (cf. Tatian, *ad Graec.* 22, *ὑμεῖς δὲ ὑπὸ τούτων συλαγωγεῖσθε*) as in the classical synonym *λαφυραγωγεῖν*; cf. also *δουλαγωγεῖν* (1 Cor. ix. 27), *σκευαγωγεῖν*. So in Heliod. *Aeth.* x. 35, *οὗτός ἐστιν ὁ τὴν ἐμὴν θυγατέρα συλαγωγήσας* (Lidd. and Scott); cf. *συλάω* in LXX., Ep. Jer. 17 (18), *ὅπως ὑπὸ τῶν λῃστῶν μὴ συληθῶσι*.

A secondary meaning is to despoil a house (cf. *συλάω* in 2 Cor. xi. 8). And so Field (*Otium Norv.* III.) here, translating "rob you" (of your treasures); cf. Chrysostom in Field.

St Paul warns the Colossians against becoming the booty of an enemy of Christ. For the figure cf. *ἀπαρθῇ* in Matt. ix. 15, also *αἰχμαλωτίζοντες γυναικάρια*, 2 Tim. iii. 6.

διὰ τῆς φιλοσοφίας, "through his philosophy." The article is probably possessive, or perhaps (see Hort, *Judaistic Christianity*, p. 119) it has "the normal individualising force of the article '*that* philosophy,' which we may fill up either as 'that philosophy of his' or 'that philosophy which you know of,' or best as both together 'that philosophy of his which you know of'."

φιλοσοφία here only in the N.T. and only in 4 Mac. (four times) of the LXX. *φιλόσοφος* is used in the Greek Bible of (1) the professional Epicureans and Stoics (Acts xvii. 18), and (2) the Babylonian enchanters (*ashshaphim*, Dan. i. 20, LXX.), also in 4 Mac. (three times); *φιλοσοφεῖν* only in 4 Mac. (five times). Thus the words obtained no real footing in Biblical Greek, and in every case (save in 4 Mac.) have some connotation of contempt.

Here the context shows that it would be a grievous mistake to imagine St Paul to be thinking of Greek philosophy strictly so called. Just as Philo could legitimately use the term of the Mosaic Law, *ἡ πάτριος φιλοσοφία*, *de Somn.* II. 18 § 127, Wendland, I. 675 (cf. *οἱ κατὰ Μωϋσῆν φιλοσοφοῦντες*, *de Mut. Nom.* 39, § 223, Wendland, I. p. 612), and Josephus with less right of the three Jewish sects, *Ἰουδαίοις φιλοσοφίαι τρεῖς ἦσαν ἐκ τοῦ πάνυ ἀρχαίου τῶν πατρίων, ἥ τε τῶν Ἐσσηνῶν καὶ ἡ τῶν Σαδδουκαίων, τρίτην δὲ ἐφιλοσόφουν οἱ Φαρισαῖοι λεγόμενοι*, *Antt.* XVIII. i. 2, so doubtless every thinker and pseudo-thinker claimed the word for his own system. Perhaps even "system"

suggests too much, for this φιλοσοφία may well have been not theosophic speculation at all but only ethical considerations (cf. Hort, op. cit. pp. 120 sq.).

καὶ κενῆς ἀπάτης. The absence of the article shows that the term is closely connected with the man's φιλοσοφία; the two are to all intents and purposes inseparable.

κενῆς, i.e. lacking anything solid however specious it may be. Cf. 1 Cor. xv. 14; Eph. v. 6; 1 Tim. vi. 20; 2 Tim. ii. 16.

ἀπάτης. With the possible exception of Jas. i. 26, ἀπατάω and ἀπάτη in the N.T. seem to regard not the intellectual but the moral result on those who are deceived. So Eph. iv. 20—22. Cf. also 2 Thes. ii. 10, 2 Pet. ii. 13, and Eph. v. 6.

Probably the same connotation lies also here, for, notwithstanding the rules for asceticism urged by the false teachers, St Paul does not believe in their practical value against sins of the flesh, but as it seems quite the contrary (*v.* 23). He therefore has to warn the Colossians strongly against these (iii. 5 sqq.). Observe, however, that we have no evidence of the false teachers definitely permitting such sins; contrast 2 Pet. ii. 18, 19.

κατὰ τὴν παράδοσιν τῶν ἀνθρώπων. Not to be taken with συλαγωγῶν, for "the tradition of men" can hardly be the norm or standard of capture, but loosely appended to διὰ τῆς φιλ. κ. κεν. ἀπάτης as further defining the character and origin of the false teaching. Its standard is tradition received from men, in contrast to the message of God, i. 25 sqq., cf. *v.* 22 and Mark vii. 5, 2 Thes. iii. 6. See Mark vii. 8, ἀφέντες τὴν ἐντολὴν τοῦ θεοῦ κρατεῖτε τὴν παράδοσιν τῶν ἀνθρώπων.

The phrase suggests the essentially Jewish character of the error, for the Jewish leaders always deprecate any supposition of originality, and, even in developing some startling detail of the Oral Law, claim that it is involved in what they have heard from their teachers.

κατὰ τὰ στοιχεῖα τοῦ κόσμου. The parallelism of the structure of the clause to the immediately preceding κατὰ τ. παρ. τ. ἀνθρ. leads us to expect an expansion of that clause. This is obtained by the usual explanation, viz. that St Paul says that the false teachers teach, after all, not only according to what they have heard from men, but also according to the elementary truths taught by the world, the world's A, B, C. It is thus a contemptuous expression, denoting his surprise at any one being satisfied with rudiments when he can have the ideal Master and the ideal Lesson. On the subject see Additional Note, and cf. especially Deissmann, *Encycl. Bibl.* s.v. "Elements."

τοῦ κόσμου. The visible world and its effects so far as these

are anti-Christian, or, at best, non-Christian. It thus forms a convenient summary term for all that is outside the Christian Church; cf. 1 John v. 19, *ὁ κόσμος ὅλος ἐν τῷ πονηρῷ κεῖται.*

The genitive is probably possessive, the rudiments belonging to and taught by the world.

καὶ οὐ κατὰ Χριστόν. The absence of the article shows that St Paul is thinking of the personal Christ, rather than of His office. "Christ Himself, the personal Christ, was the substance, end, and *norma*, of all evangelical teaching," Ellicott.

9. ὅτι. The reason for the warning of *v.* 8.

Hence the emphatic *ἐν αὐτῷ*. The fact has been already stated in i. 19, which however is here defined by the addition of *τ. θεότητος*, and the important word *σωματικῶς*.

ἐν αὐτῷ, *v.* 6.

κατοικεῖ, see i. 19. Observe (1) the compound; the permanence of the indwelling is emphasized; (2) the tense; this indwelling was not only during His historic life on earth, but even now.

πᾶν τὸ πλήρωμα, see i. 19. Nothing less than *all* the fulness would meet the case. If any were omitted an excuse would arise for the new and, as was supposed, supplementary teaching.

τῆς θεότητος, "of the Godhead" or "of deity."

Here only in the Greek Bible, as *κυαθότης*, *τραπεζότης* (both coined by Plato) = the abstract quality of a cup, and of a table, so *θεότης* = the abstract quality of God, that which makes God what He is and without which He would cease to be God. A similar word is *θειότης* (Rom. i. 20†), which, as starting not from the thought of a person, but from the adjective *θεῖος*, divine, appears at first sight to be wider, but is in reality weaker, and describes the attributes rather than (as *θεότης*) the essential nature. Hence in Rom. i. 20 St Paul says that men can perceive God's *θειότητα* from nature, not His *θεότητα*, which indeed, as he implies here, can only be known through Christ. Similarly he uses *τὸ θεῖον* when speaking to the Athenians on the Areopagus (Acts xvii. 29). Had St Paul used *θειότης* in our passage he would have seemed to the Colossians to include all lower forms of divinity, and to exclude the highest and, as we know, the *only* real form—Deity.

The Vulg. reads *divinitas* here as in Rom. i. 20, probably being unaltered in this particular by Jerome, and due to a time before the Latin Christians, dissatisfied with *divinitas*, had coined *deitas* "nam et hoc verbo uti jam nostros non piget, ut de Graeco expressius transferant id quod illi *θεότητα* appellant," Aug. *De Civ. Dei*, VII. 1. See Trench, *Synon.* § ii.

σωματικῶς, "bodily," i.e. in Christ as incarnate, both during His historical life on earth and in His present glorified state in heaven (Phil. iii. 21).

To St Paul the doctrine of the Incarnation, perfect in manhood (*σωματικῶς*) and perfect in Godhead (*πᾶν τὸ πλήρωμα τῆς θεότητος*), is a sine quâ non in all true teaching, and makes *τὴν παράδοσιν τῶν ἀνθρώπων* superfluous.

For St Paul's insistence on the reality of the Incarnation cf. i. 22, *ἐν τῷ σώματι τῆς σαρκὸς αὐτοῦ*.

"St Paul's language is carefully guarded. He does not say *ἐν σώματι*, for the Godhead cannot be confined to any limits of space [*ἵνα μὴ νομίσῃς αὐτὸν συγκεκλεῖσθαι, ὡς ἐν σώματι*, Chrys.]; nor *σωματοειδῶς*, for this might suggest the unreality of Christ's human body; but *σωματικῶς*, 'in bodily wise,' 'with a bodily manifestation'" (Lightfoot).

Other meanings have been suggested for *σωματικῶς*, e.g. "personally" (Oltramare); "really" as contrasted with "figuratively," cf. *v.* 17 (apparently Bengel, and compare Augustine, *Ep.* 149, § 25, Migne, II. 641); "in one organic whole" as contrasted with the thought of the false teachers that the deity dwelt in angelic beings as well as in Christ (apparently Meyer-Haupt); or, again, "in the Church" ("others" in Chrys., cf. I. 24), but even if these suggestions can be defended by usage (even the last seems to require some express reference in its immediate context, contrast i. 18, 24), there is no necessity here to forsake the more obvious interpretation.

10. **καὶ ἐστὲ ἐν αὐτῷ πεπληρωμένοι.** Probably still under the government of *ὅτι* (*v.* 9). A second reason why they should not be led away by "teaching not according to Christ." Therefore *ἐν αὐτῷ* repeated.

ἐστὲ...πεπληρωμένοι. It is possible to take the *ἐστέ* primarily with *ἐν αὐτῷ*, "ye are in Him—filled," but the thought of being in Christ (cf. John xvii. 21) is not suggested by the context, whereas being *filled* arises naturally out of *v.* 9. It is, therefore, preferable to translate it simply, "and in Him ye are filled," and accent *καὶ ἐστε*.

For a similar periphrastic perfect cf. Acts xxv. 10, xxvi. 26. See Gildersleeve, *Syntax*, §§ 286, 287. You need no pretended *πλήρωσις* from this new philosophy.

Observe (1) St Paul does not say that Christ was filled, but *ἐν αὐτῷ* **κατοικεῖ** *τὸ πληρ. τοῦ θ.*, for "to be filled" implies a time when the filled was empty. (2) St Paul does not define that with which

believers are filled. This is certainly not *τὸ πλήρωμα τ. θεότητος*, as Theophyl. understands it, and even Chrys., as it seems, *καί ἐστε ἐν αὐτῷ πεπληρωμένοι. τί οὖν ἐστιν; ὅτι οὐδὲν ἔλαττον ἔχετε αὐτοῦ· ὥσπερ ἐν ἐκείνῳ ᾤκησεν, οὕτω καὶ ἐν ὑμῖν.* For this, strictly interpreted, is to attribute to the believer much too great an equality to Christ. St Paul purposely gives no definition, because he wishes to include everything that the believer needs. Yes, and even more than that; the Colossians are so completely filled "that there is no room left, if they have Christ they have all that anyone not only can need, but also can have" (Meyer-Haupt). Cf. John i. 16, *ἐκ τοῦ πληρώματος αὐτοῦ ἡμεῖς πάντες ἐλάβομεν.*

Thus although "complete" (Tyndale, A.V.) fails to show the connexion of thought with *v.* 9 (contrast "and ye ben fillid," Wyclif, "made full," R.V.) in itself it is essentially correct.

ὅς ἐστιν. See notes on Textual Criticism. The impossible reading *ὅ* suggests that *ἐν αὐτῷ* was understood to refer to *πλήρωμα*. But this is never called *ἡ κεφαλή*.

ἡ κεφαλή, cf. i. 18 and infra, *v.* 19, including the thought both of His supremacy in power and of His being the source of life.

πάσης ἀρχῆς καὶ ἐξουσίας, cf. i. 16 and infra, *v.* 15. Under these summary terms (cf. 1 Cor. xv. 24) St Paul includes all heavenly beings however high. Even over them Christ is supreme, even to them He is the source of their original and continued existence (cf. i. 16, 17). How then can you fall back from Him to them as your false teachers would fain persuade you? "All the personal Powers of the Unseen, however real and glorious, are but limbs (in their order of being) of this Head; therefore no nearer Him than you are, and no less dependent on Him. Live then on the Fountain, not on Its streams; use to the full the fulness which in Christ *is* yours" (Moule).

Yet observe that, strictly speaking, St Paul does not apply the image of the body to the relation of the heavenly beings to Christ. He keeps it for the relation of believers to Him.

11. ἐν ᾧ. He now states in some detail what believers obtained in Christ.

καὶ περιετμήθητε. The suddenness of the reference to circumcision can only be accounted for by its being advocated by the false teachers (who were evidently Jewish), not (at any rate chiefly, cf. *v.* 14) because they desired the Law to be observed, as in the case of St Paul's opponents in Galatia, but because (*a*) they regarded it as a prophylactic against sins (cf. Philo in Haupt), especially sins of the flesh (cf. *v.* 23) as well as probably, (*b*) they thought that it removed those who were circumcised out of the power of evil spirits into the

jurisdiction of better and higher spirits, and also perhaps because (*c*) it was held that the higher angels were themselves created circumcised (*Bk of Jubilees*, xv. 27), and these their worshippers would be like them.

But St Paul says that the reality denoted by the symbol of circumcision already belongs to believers, and he will bring out even more clearly in *v*. 15 than in *v*. 10 the fact that in Christ they are superior to all spirits, bad or good.

For circumcision, starting, probably, with the thought of the consecration of the sexual powers, had long symbolised the consecration of the whole of the man to God (hence the metaphor of the circumcision of ear (Jer. vi. 10), lips (Ex. vi. 12), and heart (Lev. xxvi. 41) was common in the O.T. writings). But even this reality (καὶ emphatic) believers had in Christ, and St Paul cannot understand why the Colossians should go back to the symbol when they had this. Indeed, as he says in Phil. iii. 3, ἡμεῖς ἐσμεν ἡ περιτομή, οἱ πνεύματι θεοῦ λατρεύοντες κ.τ.λ.

Observe the aorist, which refers to a definite time, in this case apparently when the faith of an individual believer was consummated in baptism.

περιτομῇ ἀχειροποιήτῳ, "with a circumcision made without hands."

ἀχειρ., Mark xiv. 58 (of Christ's resurrection body, compared to the Temple) and 2 Cor. v. 1 (of the believer's resurrection body, compared to a building)†. Not in the LXX.

But χειροποίητος occurs 15 times in the LXX. always of idols (except perhaps Isa. xvi. 12 of an idol's temple). It is also fairly common in the N.T., in each case with some notion of contempt, Mark xiv. 58 (the Temple); Acts vii. 48, xvii. 24 (temples generally; cf. Heb. ix. 24).

In Heb. ix. 11 the tabernacle of Christ's body, or rather perhaps the antitypical and heavenly tabernacle of which He is High-priest, is called οὐ χειροποίητος. In Eph. ii. 11 it is used of circumcision.

ἐν τῇ ἀπεκδύσει, "in the putting off" or perhaps better "in the stripping off," see *v*. 15, iii. 9, notes.

ἐν marks that in which the περιτομή consisted. ἀπεκδ. subst. here only in the Greek Bible, the verb only in *v*. 15 and iii. 9. Both subst. and verb are very rare and do not appear to have been discovered as yet in any passage earlier than this. ἐκδύω occurs in Matt. xxvii. 28, 31 (|| Mark xv. 20); Luke x. 30; 2 Cor. v. 4†. But the compound is stronger. Cf. Chrys. Ὅρα πῶς ἐγγὺς γίνεται τοῦ πράγματος. Ἐν τῇ ἀπεκδύσει, φησίν, οὐκ εἶπεν ἐκδύσει.

A somewhat unnecessary question has been raised as to *who* "puts off." For it is urged that as the circumcised person endures,

not acts, he ought to be said to be stripped of τοῦ σώματος κ.τ.λ., and as on the other hand ἀπέκδυσις must be active not passive in meaning, the subject must be God. But this is hypercritical. If a man gets himself circumcised it is he virtually who puts off.

τοῦ σώματος τῆς σαρκός. "Of the body of the flesh," i. 22†. There however the phrase has not the connotation of evil that it evidently has here. For though σάρξ need not be sinful, yet in the case of all others than Christ it is so.

Observe that the phrase is very strong. Literal circumcision puts off a fragment, true circumcision puts off the body (cf. Rom. vii. 5, viii. 8, 9). But this is what is done at death! Quite so, for, as St Paul will say clearly in the next two verses, the believer passed through a crisis of no less a magnitude. He has obtained the benefits of circumcision in the highest degree, for he has put off his old nature and obtained new life.

ἐν τῇ περιτομῇ τοῦ χριστοῦ. A unique and difficult phrase.

(1) In itself its most obvious reference would be to the historical circumcision of Christ (Luke ii. 21), but this is unsatisfactory here. Not because (*a*) as has been urged, περιτομῇ ἀχειροποιήτῳ forbids such a reference to literal circumcision, for this would not affect the spiritual circumcision of the Colossians "in" it, but because (*b*) there is no analogy to the believer sharing, ex hypothesi, in the actions and sufferings of Christ before His Passion.

Besides, while it is true that the circumcision of Christ was the first stage in His carrying out the precepts of the Law for us and so freeing us from them, this thought does not belong to the present context (contrast *v.* 14).

(2) Hence we must understand τοῦ χριστοῦ as the genitive of cause and origin, and the phrase to be in silent contrast to "the circumcision of Moses." Thus it nearly = "Christian circumcision," but points out more definitely than that the personal relation of Christ to this spiritual action.

Compare 1 Cor. x. 2 where, in reverse fashion, "baptized unto Moses" stands in silent contrast to Christian baptism.

The ἐν is, apparently, precisely parallel to the ἐν τῇ ἀπεκδ., again defining the nature of the περιτομή.

(3) Other, but very improbable, interpretations are (*a*) τοῦ χριστοῦ is strictly subjective, meaning that He performs the circumcision (rather the Spirit, as Chrys.). (*b*) ἡ περιτ. τ. χρ. is a metaphor for Christ's death.

12. συνταφέντες αὐτῷ, "being buried with Him." The participle is closely subordinate to περιετμήθητε, of which it defines the mode.

The figure of death has already been suggested by ἐν τῇ ἀπεκδύσει κ.τ.λ., and perhaps St Paul would have continued "having *died* with Him" had not the act of Baptism by its covering waters represented burial rather than dying. St Paul says that the true circumcision of the believer takes place *in* Christ because he was buried with Him. Cf. Rom. vi. 4.

ἐν τῷ βαπτίσματι. See notes on Textual Criticism. Here first does St Paul definitely mention the occasion on which the Colossian Christians received their true circumcision. It was in their Baptism.

The article apparently is possessive. ἐν not 'at,' but 'in' the ceremony with all its concomitants.

The form of immersion was evidently present to St Paul's mind (though as early as the *Didaché*, § 7, affusion was permitted if a full supply of water could not be had), and suggested the image of burial and resurrection.

If it appears strange that St Paul attributed so much importance to the act of Baptism it must be remembered that (*a*) he was, primarily at least, thinking of adults, (*b*) this is in fact not only the occasion on which the turning point of a convert's faith is visibly displayed, but also the consummation of his decision to belong to Christ. All who have had anything to do with the instruction of non-Christians know that it is only when they dare to confess Christ publicly by Baptism that any assurance can be felt as to the reality of their faith. St Paul's twofold requirement (Rom. x. 9) of public confession of the sovereignty of Jesus as well as heart belief in His resurrection is fully justified by experience.

St Paul, it will be observed, is here dealing with the normal state of things. Such a question as whether real faith preceded or only followed Baptism he does not discuss.

For a valuable quotation from Peter Lombard on this subject see Moule, Appendix K.

ἐν ᾧ. In spite of the phrases ἐν αὐτῷ (*v.* 10), ἐν ᾧ (*v.* 11), the antecedent is almost certainly τῷ βαπτίσματι, not Christ, for, besides other reasons, it would be strange to say that the Colossians were raised *with* Christ (συνηγέρθητε) *in* Him.

καὶ, emphasis as well as addition; cf. *v.* 11. True circumcision meant not only death but also life, or rather (in view of *v.* 13) not only death and its position of burial but also the position of those that have been raised, and, further (*v.* 13), actual enjoyment of life.

καὶ συνηγ., that is to say, introduces the positive side of conversion, marking the beginning of a new life.

συνηγέρθητε. There is no occasion to repeat the *αὐτῷ* from *συνταφέντες αὐτῷ*.

For the word see iii. 1, and Eph. ii. 6†. Compare also the note on *συνεζωοποίησεν*, *v.* 13.

διὰ τῆς πίστεως, "by your faith." On *πίστις* cf. i. 4, 23, ii. 5, 7.

In this clause St Paul guards against any misconception of Baptism having a merely mechanical effect. Faith is the instrument by which the benefit to be obtained in baptism is received.

Bengel, probably by some remnant of controversial bias, understands the genitive after *πίστεως* (*τ. ἐνεργ. τ. θ.*) as subjective, "fides est *opus* operationis divinae: et operatio divina est in fidelibus." But it is certainly objective; cf. Acts iii. 16; 2 Thes. ii. 13; Eph. iii. 12. And so Chrys., *καλῶς εἶπε, 'Πίστεως'· πίστεως γὰρ ὅλον ἐστίν. ἐπιστεύσατε ὅτι δύναται ὁ θεὸς ἐγεῖραι, καὶ οὕτως ἠγέρθητε.*

τῆς ἐνεργείας τοῦ θεοῦ, "in the working of God"; i.e. in believers. See the note on *ἐνέργεια* at i. 29.

The false teachers urged faith in the "powers and authorities," but you have faith in the working of God Himself. He raised Christ, and that is a solid fact on which to rest your faith in His power towards you, even to raise you with Him. And by means of this your faith you, in fact, were raised.

τοῦ ἐγείραντος αὐτὸν ἐκ νεκρῶν. See notes on Textual Criticism. The absence of the article before *νεκρῶν* (contrast i. 18) lays the more stress on the fact that they were dead, "from such people as were actually dead."

The phrase probably means "from a state of death"; contrast i. 18.

13. St Paul still dwells upon the magnitude of the change wrought in the Colossians through Christ, though he now ceases to place this directly under the figure of circumcision.

καὶ ὑμᾶς, "and you too"; cf. i. 21. To be connected closely in thought with the end of *v.* 12. God raised Christ from the dead—and you too when you were dead He quickened with Christ. Thus the *καί* primarily contrasts the Colossians with Christ, not with Jewish believers, who have not been solely or even directly mentioned at all. That however the Colossians had in fact been Gentiles is indicated by *τῇ ἀκροβυστίᾳ κ.τ.λ.*; vide infra.

νεκρούς. Observe the change of thought. In *vv.* 11, 12, the Colossian believers are said to have died with Christ. Here the thought is that before they turned to Christ they were in the truest sense already dead. For *νεκρούς* is not proleptic ("liable to eternal death," Meyer on Eph. ii. 1) but describes the present state of those

who are without Christ as being without eternal life; cf. Matt. viii. 22; 1 John v. 12.

St Paul says this partly to humble the Colossian Christians, partly to make them the better realise how much they have received in Christ, and thus to strengthen them against the false teaching. Cf. Eph. ii. 1, 5.

τοῖς παραπτώμασιν. The *ἐν* of the Textus Receptus brought the phrase into similarity to i. 21 and marked the sphere in which death showed itself. The dative alone may be (1) the dat. of respect ("in respect of," Moule, *Studies*), which suits in particular *καὶ τῇ ἀκροβ.*, or (2) the instrumental dative; cf. Rom. xi. 20, *τῇ ἀπιστίᾳ ἐξεκλάσθησαν*. On the whole the latter is the more probable. They were dead not only in respect of sins, but wholly, and this condition was caused by their sins and by their unregenerate nature.

On *παράπτωμα*, and the attempts to define it as essentially weaker than *ἁμαρτία*. see Trench, *Synon.* § lxvi.

καὶ τῇ ἀκροβυστίᾳ τῆς σαρκὸς ὑμῶν, cf. iii. 11. "Uncircumcision" is here primarily physical, but their physical condition was a true symbol of their spiritual state. They were outside the covenant of God's people, and unconsecrated to God (cf. *v.* 11, *περιετμήθητε*, note), and were living without Him. St Paul here, apparently, regards the sinfulness that this implies as the joint instrument with their actual transgressions of their spiritual death.

τῆς σαρκός, apparently the connotation is not primarily of the flesh as sinful (*v.* 11) but of their bodies as such; cf. i. 22.

συνεζωοποίησεν. "He made you alive together with Him." The subject is surely He whose activity (and that of precisely the same kind) was last mentioned—*τοῦ ἐγείραντος αὐτὸν ἐκ νεκρῶν*, i.e. God. And this is in accordance with the parallel passage, Eph. ii. 4, 5 (vide supra), and St Paul's uniform mode of speaking elsewhere in his use of *ἐγείρειν*, *συνεγείρειν*, *ζωοποιεῖν* (cf. esp. Rom. viii. 11). Also *σὺν αὐτῷ* would come in very awkwardly (see i. 20) if the subject of *συνεζ.* were Christ. On the change of subject at *ἦρκεν* (*v.* 14) see there.

As compared with *συνηγέρθητε*, *v.* 12, St Paul there mentioned the transition from burial to resurrection, but here speaks of the contrast between death and life. There the thought was of the moment of change; here of the continued energy. Thus although St Paul is not purposely giving a fresh stage in Christian experience from burial to resurrection and on to active life, because the intervening *νεκρούς* does not describe the state included under "burial" (vide supra), yet practically it comes to mean this, from the abiding character of the change denoted by *συνεζωοποίησεν* in contrast to *νεκρούς*.

σὺν αὐτῷ. *συνεζωοποίησεν...σύν.* For a similar redundancy see, probably, Matt. xxvii. 44, *οἱ συνσταυρωθέντες σὺν αὐτῷ* (‖ Mark xv. 32); cf. *συνκαθήμενος μετά*, Mark xiv. 54; *συνεπέμψαμεν δὲ μετ' αὐτοῦ*, 2 Cor. viii. 18. On the use of *σύν* in preference to *μετά* see *v.* 5, note.

χαρισάμενος. W.H. text place a colon at *σὺν αὐτῷ*, and begin at *χαρισάμενος* a new sentence which lasts till the end of *v.* 14, *τῷ σταυρῷ.* Presumably this is caused by the desire to understand Christ as the subject of *χαρισάμενος* and *ἐξαλείψας*. But it is exceedingly unnatural for *χαρισάμενος* to begin a sentence in this way. Hence we prefer the usual punctuation of a comma after *αὐτῷ* (W.H.mg.). Thus the subject of *χαρισ.* and *ἐξαλείψας* is God: contrast iii. 13.

χαρίζεσθαι (iii. 13 bis) is properly to grant a kindness (so e.g. Luke vii. 21), then to make a present to a man of his debts (so e.g. Luke vii. 42), then to forgive. Hence Vulg. *donans*; cf. our own "forgive," where "for" seems to be intensive.

The force of the tense is uncertain. (1) It may be synchronous with *συνεζωοποίησεν*, and describe what takes place in the case of individuals at baptism; so Winer, § XLV. p. 430; see infra iii. 9. (2) It may be antecedent, and refer to the Passion in which the forgiveness of all was virtually obtained. But the former is more probable, for two aorists naturally refer to the same time, unless there appears to be a clear reason to the contrary. Cf. also i. 20.

ἡμῖν. St Paul frequently returns to the first person when he is speaking of blessings given in Christ, especially such as imply his own weakness or sinfulness; cf. i. 13, iii. 4.

πάντα τὰ παραπτώματα, "all our transgressions." Evidently taking up the preceding *τ. παραπτώμασιν.* It was impossible for him as a Jew to take up *καὶ τῇ ἀκροβυστίᾳ κ.τ.λ.*

14. **ἐξαλείψας τὸ...χειρόγραφον.** The mention of forgiveness in *v.* 13 leads the apostle to the figure of a bond which is first described as cancelled, then as permanently removed, as it were, from being between us and God, and then as because settled and being in itself worthless nailed up in triumph.

ἐξαλείψας, "blotting out." The word was applied to the process of obliterating writing on ordinary books or records. In the case of papyrus, the substance in most common use, this would consist of washing off, especially if it were to be done on a large scale (contrast exx. of *χειρόγραφα* on papyrus scored through and thus cancelled, referred to in Deissmann, *Bible Studies*, p. 247), for the ink was made generally of soot and gum, and did not, as with our modern inks, sink into the texture of the paper (see Kenyon in Hastings, IV. 948,

"Writing"). Chrysostom expressly takes it here of complete obliteration: ἐξήλειψεν, οὐκ ἐχάραξε μόνον (i.e. he did not only draw a line through it), ὥστε μὴ φαίνεσθαι. So of a name being blotted out of a register, Rev. iii. 5 (cf. Ex. xxxii. 32, 33). Acts iii. 19 is probably the same use of the figure as here. In the remaining two passages of the N.T. where the word occurs it is used of wiping away tears, Rev. vii. 17, xxi. 4.

The translators of the LXX. use it often, generally to translate מחה "wipe out," literally or metaphorically, but also שחת "destroy," and טוח "plaster," e.g. Lev. xiv. 42.

τὸ καθ' ἡμῶν χειρόγραφον. χειρόγραφον in itself does not mean the Law, even as God's holograph, but probably a bond written by a person pledging himself to make certain payments. Wetstein rightly compares Phm. 19, ἐγὼ Παῦλος ἔγραψα τῇ ἐμῇ χειρί, ἐγὼ ἀποτίσω, although this is not a formal example. Such a χειρόγραφον Gabael had given to Tobit, acknowledging that he held ten talents of his, and Tobit entrusted to his son Tobias in order that the latter might receive the money, Tob. iv. 1, 20, with v. 3; cf. ix. 2 (א), 5. P. Ewald indeed shows from the papyri that χ. does not always mean a bond. Yet this seems to be the meaning here. Compare Origen's words immediately following.

What, however, is the reality underlying the figure? First, perhaps, as developed from the thought of χαρισάμενος, the debt of sin incurred by us and owing to God. So Origen, *Hom. in Gen.* XIII. § 4, referring to our passage, Istud quidem quod dicit chirographum, peccatorum nostrorum cautio fuit. Unusquisque etenim nostrum, in his, quae delinquit, efficitur debitor, et peccati sui literas scribit...Si vero delinquas, ipse tibi conscribis peccati chirographum.

But, secondly, in any case this passes over almost immediately into that which gives sin its δύναμις (1 Cor. xv. 56), the Law defined here by τοῖς δόγμασι; Quia reos Lex faciebat, quae subintraverat ut abundaret delictum, Aug. *Ep.* 149, § 26. The assent which the word "bond" presupposes on our part lies in the acceptance by our conscience of the Law not only quâ τοῖς δόγμασι but in itself (vide infra). For whether we be Jews or only Gentiles we have virtually accepted it, cf. Rom. i. 32.

τοῖς δόγμασιν. A very difficult phrase. Assuming that it is to be taken with χειρόγραφον we have to decide upon the force of the dative and the meaning of the word.

I. The force of the dative. This may be (1) instrumental and closely connected with καθ' ἡμῶν. It became a "bond" in force against us by τὰ δόγματα. So Winer, III. xxxi. 10, R. 1 (p. 275).

But this is very harsh. (2) Descriptive of that in which the bond at least primarily consists. In this case the γράφειν appears to retain something of its original force. Lightfoot suggests that ἐν has dropped out; cf. Eph. ii. 15.

II. The meaning of τοῖς δόγμασι.

δόγμα occurs only three times in the N.T. besides our passage and Eph. ii. 15, viz. (1) Luke ii. 1; Acts xvii. 7, in both of which places it = decree of Caesar; (2) Acts xvi. 4, where δόγματα = orders of the Apostles, etc. affecting ritual and morals.

Similarly in the LXX. it = (1) royal decree in Esther, Dan. (LXX. and Theod.), and 4 Mac. (ter), but (2) in 3 Mac. i. 3 and 4 Mac. x. 2 δόγματα seems to mean the ritual laws of the Jews.

In our passage the sense of royal decrees is in itself just tolerable if God be He who issues them, but the context does not suggest this. δόγματα seems to mean laws affecting practice, in contrast to both objective and subjective faith, so also *vv.* 21 sq. Observe also that these laws are not necessarily limited to the direct commands of the Pentateuch. They at least include, and indeed probably have special reference to, the many items of traditional religious customs and laws, such as all religions possess, and Judaism in particular. In these lay the weight of the yoke (Acts xv. 10) of Judaism; in these the adverse force of the "bond." And yet the false teachers would have the Colossian Christians return to them. For a similar use of δόγματα cf. Suicer, p. 934, "Basilius M. de Spiritu sancto, cap. xxvii. tom. II. p. 212, doctrinae Christianae duas facit partes, τὰ κηρύγματα, praeconia, et τὰ δόγματα. Dogmata ea appellat, quae alii vocant τὰ ἀπόῤῥητα, ritus et ceremonias, quarum ratio non omnibus constat: dicitque, τὰ δόγματα haberi ex non scripta traditione, τὰ δὲ κηρύγματα, id est, doctrinam fidei, e scripturis Domini." See also his further quotations. Cf. Westcott on Eph. ii. 15, "The addition of ἐν δόγμασιν defines the commandments as specific, rigid, and outward, fulfilled in external obedience."

III. Three improbable constructions of τοῖς δόγμασιν may be mentioned:

(1) With ἐξαλείψας (*a*) instrumentally, blotting out the bond by means of the *Christian* δόγματα, so several of the Greek Fathers, e.g. Theophylact, τὸ χειρόγραφον ἐξήλειψεν ὁ χριστὸς τοῖς δόγμασι, τουτέστι, τῇ πίστει· οὐ γὰρ ἔργοις, ἀλλὰ τοῖς τῆς πίστεως δόγμασι λέλυται τοῦτο (in Suicer, p. 933). And so too Bengel, Haec sunt decreta gratiae; (*b*) blotting out the bond as regards its δόγματα.

(2) With the following relative clause (Erasmus, P. Ewald), "the handwriting, which, by its ordinances, was opposed to us," a con-

struction which lays extraordinary stress on τοῖς δόγμασι, and has no certain parallel in the N.T.

ὃ ἦν ὑπεναντίον ἡμῖν, "which was opposed to us." ὑπεναντίος, Heb. x. 27†. In the LXX. it often = enemy. Perhaps also here, when St Paul's meaning is that the Law not only is against us quâ its ritual enactments, but also in itself, as a whole and as Law, is our enemy. It stands up to resist man, like Satan in Zech. iii. 1, τοῦ ἀντικεῖσθαι αὐτῷ.

καὶ αὐτὸ ἦρκεν, "and He hath taken it." A second stage in the annulling of the bond, He has permanently removed it, so that it no longer prevents intercourse between us and God.

Observe (1) the change from a participle to the finite verb. This is due partly to emphasis, and partly perhaps to the semi-conscious change, beginning, as it seems, here, from the First to the Second Person of the Trinity. For though it is true that ἀπεκδυσάμενος can receive a plausible meaning if the subject be still "God" (vide infra) both it and the reference to the cross much more readily suggest our Lord.

(2) The change from the aorist (D*G ἦρεν) to the perfect, thereby expressing the permanency of the removal.

ἐκ τοῦ μέσου. The exact phrase occurs here only in the N.T. Isa. lvii. 2 affords a verbal parallel, ὁ δίκαιος...ἦρται ἐκ τοῦ μέσου, which apparently = has been taken away from his ordinary surroundings. Cf. also 1 Cor. v. 2, and 2 Thes. ii. 7. In our passage it apparently = from between us and God; cf. the parallel passage Eph. ii. 14, where μεσότοιχον is the temple balustrade between Jew and Gentiles taken figuratively.

προσηλώσας αὐτὸ τῷ σταυρῷ, "nailing it to the cross." The figure is not that of cancelling a bond (for which there is no evidence, see Field, *Otium Norv.* III.) but of nailing it up in triumph. St Paul means, apparently, that Christ's death on the Cross not only rendered the Law useless, but by its publicity *showed* that it was so.

προσηλόω occurs here only in the N.T. and only once in the LXX., 3 Mac. iv. 9, in a purely literal sense. For ἧλος see John xx. 25 bis†.

Observe St Paul's characteristic repetition of αὐτό.

15. ἀπεκδυσάμενος. What is the force of the middle? I. In itself it may = stripping for Himself, i.e. despoiling τὰς ἀρχὰς κ. τὰς ἐξουσίας for His own purposes. But it is not only very improbable that St Paul should use the same word, and that a rare one, in one sense here, and in another sense so soon as iii. 9, but also, as it seems, this meaning is "*wholly* unsupported by the lexical usage of ἀποδύω, ἐκδύω, and ἀπεκδύω" (Ellicott).

II. Hence it = Christ (see *v.* 14, notes) *stripping Himself* of something. But of what?

(1) Sc. τὴν σάρκα. So the Latin Fathers, e.g. Augustine, *Ep.* 149 (§ 26), exuens se carne, principatus et potestates exemplavit. Also the Peshiṭta "and by putting off His body." But this metaphor has no support from the context nearer than *v.* 11, which is too far away.

(2) τὰς ἀρχὰς κ. τὰς ἐξουσίας, i. 16 note.

(*a*) They are commonly understood as evil, see Eph. vi. 11, 12. In this case they are pictured as gathering round Christ, at various times in His life on earth, and with special force and nearness at the Passion. But there, at the Cross, "the powers of evil, which had clung like a Nessus robe about His humanity, were torn off and cast aside for ever" (Lightfoot). Cf. Chrysostom who sees in ἀπεκδ. a metaphor from wrestling.

The weakness of this interpretation is that *unless* the phrase τὰ στοιχεῖα τοῦ κόσμου (*v.* 8) refers to angels there is no hint in this Epistle that St Paul regards τὰς ἀρχὰς καὶ τὰς ἐξουσίας as evil. On the contrary, in i. 16 and *v.* 10 it is somewhat clearly implied that they are good, or at least may include the good, and this is confirmed by ἀγγέλων in *v.* 18.

(*b*) The ἀρχαί and the ἐξουσίαι are spiritual beings generally.

(*α*) Possibly, but improbably, there is a specific reference to the angels as God's means of communication with the world before the Incarnation, especially at the giving of the Law (Gal. iii. 19, cf. Acts vii. 53), which presumably is regarded as a χειρόγραφον introduced by them. In contrast to that, God "divested Himself of angelic mediation" in the Atonement. Angels are thus discredited. This would give an intelligible meaning but would seem to require "God" as the subject of ἀπεκδ. There appears to be no evidence of a belief that angels worked by means of the Law and precept and thus, as it were, held men in their grip, or the passage might mean that Christ by freeing Himself, and us, from any such grip showed His superiority to them.

(*β*) More probably they represent the spiritual powers that attended on Christ to help Him, as, in accordance with Jewish belief, they helped all who tried to do right. The thought will then be that in the final scene He stripped Himself of these His usual attendants. He thus showed up these Powers, to whom the Colossians were bid submit by the false teachers, as wholly unnecessary and useless. Even on the Cross Christ could do without them. So far from availing Himself of them He drew them, as He drew Christian men (2 Cor. ii. 14), even in His train.

ἐδειγμάτισεν, "made a show of them," "displayed them," Matt. i. 19 only, in the Greek Bible.

It does not = make an example ("exemplum de illis dedit," Aug. loc. cit.), which is παραδειγματίζω, Matt. i. 19, Text. Rec.; Heb. vi. 6†; Num. xxv. 4. Apparently here it = showed them in their true character.

ἐν παρρησίᾳ. The exact phrase only in John vii. 4, xvi. 29. Cf. Wisd. v. 1. It probably = with freedom of speech, and hardly so loses its proper force as to merely = openly. Translate perhaps "without reserve." It is probably to be taken closely with ἐδειγμάτισεν, and expresses the free and unreserved character of Christ's action in displaying them.

θριαμβεύσας, "leading them in triumph." So also 2 Cor. ii. 14†, τῷ δὲ θεῷ χάρις τῷ πάντοτε θριαμβεύοντι ἡμᾶς ἐν τῷ χριστῷ. Similarly Lightfoot quotes Plutarch, of persons being led as captives in the formal "triumphs" given to victorious generals, as saying, τοῦτον Αἰμίλιος ἐθριάμβευσε and βασιλεῖς ἐθριάμβευσε. Cf. however Field, *Otium Norv.* III. on 2 Cor.

αὐτούς. The masculine definitely regards the ἀρχαί and ἐξουσίαι as persons. It is probably to be joined only with θριαμβεύσας.

ἐν αὐτῷ, "in it." See notes on Textual Criticism.

(*a*) Not τὸ χειρόγραφον, which has been left long since.

(*b*) Nor Christ, either by regarding God as the subject of the verbs (which is improbable, vide supra), or as referring to Him even though He is the subject; cf. note on εἰς αὐτόν, i. 20. Cf. G, ἐν ἑαυτῷ, Vulg. in semetipso, followed by Wyclif, Tyndale, "in his awne persone," and the margin of the A.V. "in himself." For this adds but little to the thought of the passage.

(*c*) It doubtless refers to the Cross, the thought of which has been passing under the whole verse and now reappears. Observe the collocation of αὐτοὺς with ἐν αὐτῷ. Even on His Cross, the very weakest point in His whole earthly existence (2 Cor. xiii. 4), He showed Himself far superior to all angelic beings. "The convict's gibbet is the victor's car" (Lightfoot).

16—19. *Practical application of vv.* 6—15 *and more especially vv.* 9—15.

You have everything in Christ (*v.* 10), and have been joined to Him in all His redemptive acts (*vv.* 11—13). He has too cancelled the ceremonial law, doing away with the law itself (*v.* 14), and has shown the relative uselessness of spiritual beings (*v.* 15)—*therefore* be not dependent on human criticism as regards ritual rules (*vv.* 16, 17), or by worship of spiritual powers have less direct relation to Christ and so be injured in your growth (*vv.* 18, 19).

(*v.* 16) When all this has been done in you and for you you may disregard the criticism of any person whatever in matters of Jewish dietary laws and holy seasons; (*v.* 17) for all these are in themselves unsubstantial and only indicate the coming of what they represent—to mind them is to grasp the shadow and lose the substance, which is to be found only in Christ. (*v.* 18) I say "Christ"; disregard any decision made against you by one who takes pleasure in so-called "humility" and cult of the angels, exploring, as he does, the meaning of his visions, puffed up without any due cause by his intellect, which (whatever he may suppose) is governed by his flesh; (*v.* 19) slackening too, as he does, his hold on the Head, from whom the whole body of believers (all of whom have their necessary function in the body just as in a physical body bands and sinews are needful for vital supply and union) grows with growth from God and in conformity with His will.

16. οὖν refers at least as far back as *v.* 9, but with special stress on *vv.* 14, 15; cf. οὖν, *v.* 6, note. *εἰ τοιούτων τετυχήκατε, φησί, τί τοῖς μικροῖς ὑπευθύνους ἑαυτοὺς ποιεῖτε;* Chrys.

μή...τις, cf. *v.* 8. Anyone, whatever his position, or whatever his supposed claims; more deictic than *μηδεὶς* (*v.* 18).

ὑμᾶς κρινέτω. Let no one continue to judge; implying that some one is doing so. Observe that St Paul takes a far wider view than that of forbidding the observance of dietary laws and of festival seasons. He leaves the matter free for the individual person. What he says is that the observance (or, by implication, non-observance) is not to form a basis for any one to sit in judgment on the Colossians. So at length in Rom. xiv. 3—23; cf. 1 Cor. viii. 8, x. 29.

ἐν βρώσει, "in eating." For St Paul always carefully distinguishes *βρῶσις* from *βρῶμα*: cf. Rom. xiv. 17; Heb. ix. 10. Contrast John iv. 32, vi. 27, 55.

The dietary laws formed, and still form, a very important part of Judaism. For the Pentateuch see Lev. xi. ‖ Deut. xiv. 3—21, and for the way in which pious Jews abstained, in consequence, from food provided by heathen see Dan. i. 8, 12; Tob. i. 10—12; Judith x. 5, xii. 2, 19; Esth. Add. xiv. 17; 2 Mac. v. 27. For the practice in N.T. times see e.g. Acts x. 14, xi. 3; cf. Mark vii. 2. But it is probable that among the Colossians a still stronger form of the question arose in the form of frequent or stringent fasting, see on *v.* 23.

καὶ ἐν πόσει. See notes on Textual Criticism.

Similarly St Paul means by *πόσις* the action of drinking, not the thing drunk; contrast 1 Cor. x. 4.

Although laws forbidding drink are only for special circumstances

according to the Pentateuch (Lev. x. 9, xi. 34, 36; Num. vi. 3), yet in passages quoted in the last note from Daniel, Judith, and Esther Add., heathen wine was refused as well as solid food; and in post-Biblical times, and presumably at least as early as the time of St Paul (cf. Matt. xxiii. 24), strict laws about drink have been framed.

The prohibition against eating meat with milk by a deduction from Ex. xxiii. 19 || xxxiv. 26, and Deut. xiv. 21, is perhaps the most noticeable example. For elaborate rules on the subject see the *Jewish Encyclopaedia*, s.v. "Milk." But wine also was forbidden if there was any suspicion of its being connected with idolatrous usage, and "even after the practice of idolatry lapsed, these prohibitions remained in force as rabbinic institutions; wherefore the wine of a non-Jew is forbidden," ibid., s.v. "Dietary Laws," IV. 598.

Lightfoot (*Col.* p. 104) sees Essene or Gnostic influence in prohibitions against drink, rather than Pharisaic or Jewish, but on this point Hort is right in opposing him (*Jud. Christianity*, p. 117).

ἢ ἐν μέρει. Apparently St Paul here changes from *καί* to *ἤ* because he is about to enter on a new group of subjects. But perhaps the reason is that the sentence is negative; see Winer, § LIII. 6; cf. Rom. iv. 13. Cf. also Blass, § 77. 11.

ἐν μέρει probably originally denoted the class, the category, but has become weakened to merely mean "in respect of," so class., *τὸ σὸν μέρος*, "as to thee," Soph., *O. C.*, 1366. Cf. 2 Cor. iii. 10, ix. 3.

ἑορτῆς. Since the monthly and weekly holy days are mentioned immediately after, this doubtless refers to the annual festivals. For the same gradation, though in reverse order, cf. 1 Chron. xxiii. 31; 2 Chron. ii. 3 (4), xxxi. 3; also Gal. iv. 10.

ἢ νεομηνίας. Here only in N.T. but frequent in LXX. The first day of the month, Num. x. 10, xxviii. 11, i.e. the first day that the new moon was seen. For its importance in O.T. times see Amos viii. 5; Hosea ii. 11; Isa. i. 13, and Ezek. often, e.g. xxvi. 1. For its observance in post-Biblical times see Isr. Abrahams in Hastings, *D. B.* III. 522.

ἢ σαββάτων, "or of a sabbath day."

The Aramaic *Shabbtha'* שַׁבְּתָא, fem. sing. (Dalman, *Gram.* 1894, p. 126, and Lexicon, s.v.), was transliterated into Greek as *σάββατα* and declined as a plural, a singular *σάββατον*, e.g. John v. 9, being even formed from it.

In Acts xvii. 2, *ἐπὶ σάββατα τρία*, it has a plural meaning, but everywhere else, probably, in the N.T. still the singular, e.g. Mark i. 21, where see Swete. Cf. Jos. *Antt.* I. i. 1, *ἡμεῖς σχολὴν ἀπὸ τῶν πόνων κατὰ ταύτην ἄγομεν τὴν ἡμέραν προσαγορεύοντες αὐτὴν σάββατα· δηλοῖ δὲ*

ἀνάπαυσιν κατὰ τὴν Ἑβραίων διάλεκτον τοὔνομα, and for a curious combination of the two forms, III. vi. 6, *ἐν τῷ καλουμένῳ ὑφ' ἡμῶν Σαββάτῳ· τὴν γὰρ ἑβδόμην ἡμέραν Σάββατα καλοῦμεν.*

Observe

(1) Of the five points mentioned, *σάββατα* referred to exclusively Jewish days, and, so far as we know, *νεομηνία* also. Presumably therefore St Paul was thinking only of Jewish customs under the first three heads as well.

(2) The *principle* of St Paul's "loosing" these laws has a wide application, not only to purely ecclesiastical laws about holy days, but even to the quasi-Biblical laws of fasting and the Sunday. The latter indeed is far the more important point, for the observance of a day of rest is certainly pre-Mosaic, and is indirectly enjoined in Gen. ii., besides being included in the entirely moral code of the Ten Commandments. The logical deduction from St Paul's words would appear to be that to observe the Sunday solely for the reason that it is enjoined upon us (i.e. in the fourth commandment by a legitimate adaptation of the language) is to fall back to the position from which he was trying to keep the Colossians. But to observe it *from other motives*, e.g. the desire to glorify God and to make the best use of our time and to preserve to others the religious privileges that we possess, agrees completely with the liberty of the Christian. In these days of disregard of God's will generally it is very hard to understand how a religious person can do anything to relax the religious observance of the Sunday. See Origen, *c. Cels.* VIII. 21—23. Compare also Rom. xiv. 5; Gal. iv. 10, 11. For a convenient summary of Talmudic laws on the Sabbath see Edersheim's *Life and Times*, II. Append. XVII.

17. A reason why these things should not be objects of scrupulous anxiety on the part of the Colossians.

ἅ. The plural most naturally refers to the five points in *v.* 16 considered singly, for even the dietary laws served as a preparation for higher things, and thus may be fairly included under *σκιά*.

The singular would consider the five points as one whole.

ἐστιν. Not temporal (Meyer) but expressing the abstract nature of the things. *ἦν* would have implied that they had absolutely ceased as facts, which of course they had not. Similarly Rom. v. 14, *Ἀδάμ, ὅς ἐστι τύπος τοῦ μέλλοντος.*

σκιά. Meyer says rightly "not an outline (*σκιαγραφία, σκιαγράφημα*), as in the case of painters, who 'non exprimunt primo ductu imaginem vivis coloribus et *εἰκονικῶς*, sed rudes et obscuras lineas primum ex carbone ducunt,' Calvin." For the contrast to a sketch would be at

least εἰκών (cf. Heb. x. 1) not σῶμα. It is properly a shadow, which indeed gives a certain representation but has in and by itself no independent existence, nothing real and substantial. The term thus indicates (*a*) the futility of these five things considered in and for themselves, and yet also (*b*) the reality of something which is represented by them. Thus the suggestion is that if the Colossians have scruples about these five things they are grasping at the shadow and forgetting, and therefore losing, the substance.

For a probably similar use of σκιά cf. Heb. x. 1 and viii. 5.

τῶν μελλόντων, "of the things to come," i.e. from the point of time when the five things were enjoined. The things that were "future from the standpoint of the Law." So also in Rom. v. 14; Heb. x. 1, vi. 5; cf. also Heb. ix. 8, 9.

Observe (1) possibly St Paul intended to represent τὰ μέλλοντα as throwing a shadow in front of them, so that naturally when they came up the shadow would pass away. But this is probably an over-refinement of his metaphor. (2) To understand τῶν μελλόντων of things still future to Christian times, i.e. of the perfected Messianic Kingdom, is not only against the general usage of the phrase, but would apparently nullify St Paul's argument, for the σκιά has confessedly been useful, and there is then nothing to show that its utility is over. Hence the Colossians may as well observe it. But St Paul's argument is that they ought not to do so, or at least that they cannot be criticised for not doing so.

τὸ δὲ σῶμα. In contrast to σκιά, σῶμα is the substance, the reality. Cf. Jos. *B. J.* II. ii. 5, where Antipater accuses Archelaus at Rome of having come thither to ask for the kingdom only after having in fact exercised royal authority, but *νῦν ἥκει παρὰ τοῦ δεσπότου σκιὰν αἰτησόμενος βασιλείας, ἧς ἥρπασεν ἑαυτῷ τὸ σῶμα, καὶ ποιῶν οὐ τῶν πραγμάτων ἀλλὰ τῶν ὀνομάτων κύριον Καίσαρα.*

So *guph*, lit. body, is often used in post-Biblical Hebrew as = substance, essential part, e.g. Talm. Jer. *Ber.* I. 8 (p. 3[c] middle), "The ten commandments are the essential part of the Shema (gûphah *shel shma'*)." Compare Mishna *Pesachim*, x. 3 in contrast to the Talmudic and present custom of only bringing symbols at the Passover Feast "in the sanctuary they used to bring before him (the person eating) the very substance of the Passover," i.e. the actual lamb itself (ובמקדש היו מביאים לפניו גופו של פסח).

There appears to be here no thought whatever of σῶμα as a body, either as being the organised sum of τῶν μελλόντων, or as referring in any way to the Church (i. 18). Through insisting on this last reference persons mentioned by Chrysostom, without disapproval,

took τὸ δὲ σῶμα τοῦ χριστοῦ in apposition to ὑμᾶς in the following verse, explaining it evidently as Augustine himself explains it (without any hint that he finds more difficulty in it than in the rest of the chapter), *Corpus autem Christi nemo vos convincat*: turpe est, inquit, et nimis incongruum, et a generositate vestrae libertatis alienum, ut cum sitis corpus Christi, seducamini umbris, et convinci videamini veluti peccantes, si haec observare negligitis (*Ep.* 149 § 27, Migne II. p. 641). The same division is found in ABP aethiop., but it is utterly improbable.

τοῦ χριστοῦ. (1) The genitive is hardly of apposition (e.g. Rom. iv. 11). If so it would mean that the reality to which the O.T. pointed is Christ, Christ in His various aspects according to each type. But ὁ χριστός would have been more natural.

(2) It is probably possessive. The reality has to do with Christ, coming from Him and belonging to Him. Each type points to something brought about by Christ. "The passover typifies the atoning sacrifice; the unleavened bread, the purity and sincerity of the true believer; the pentecostal feast, the ingathering of the first fruits; the sabbath, the rest of God's people, etc." (Lightfoot).

Thus the Christian man, as such, receives from Christ, and not from any other, the reality of which those five points (*v.* 16) were but a shadow.

18. **μηδείς.** Contrast μή τις, *v.* 16, note.

ὑμᾶς καταβραβευέτω. An extremely rare word occurring here only in the Greek Bible, and only twice in profane literature (vide infra).

(1) The compound παραβραβεύω is said to = to adjudge a prize unfairly, and so Chrysostom says of καταβραβεύειν here, καταβραβευθῆναί ἐστιν, ὅταν παρ' ἑτέρῳ μὲν ἡ νίκη ᾖ, παρ' ἑτέρῳ δὲ τὸ βραβεῖον, ὅταν ἐπηρεάζῃ νικήσας (quando cum viceris, fraude laederis). But καταβ. would then probably = to adjudge a prize wrongly, and *with hostile intent* to the person injured. Lightfoot enlarges the reference and understands it as regarding the false teachers simply as persons frustrating those who otherwise would have won the prize, translating it with the R.V., "rob you of your prize," the prize being eternal life.

(2) There is indeed "no doubt that the judge who assigned the prizes at the games was technically called βραβεύς or βραβευτής, and the prize itself βραβεῖον (1 Cor. ix. 24; Phil. iii. 14†). Hence βραβεύειν would properly signify to *act as* βραβεύς or *umpire*, and award the prize to the most meritorious candidate. But it so happens that in the examples that we have of this verb and its compounds, the *prize* itself never comes into view, but only the *award* or *decision*, and that not so much in its proper agonistical, as in an applied and general

sense" (Field, *Otium Norvicense*, ed. 1899). Cf. βραβεύειν, iii. 15†, καὶ ἡ εἰρήνη τοῦ χρ. βραβευέτω ἐν ταῖς καρδίαις ὑμῶν, and Wisd. x. 12†, of Wisdom protecting Jacob, καὶ ἀγῶνα ἰσχυρὸν ἐβράβευσεν αὐτῷ, "and over his sore conflict she watched as judge," R.V.

(3) Hence, if it had not been for the analogy of παραβραβεύω, καταβραβεύω would naturally mean merely "decide against" without any necessary connotation of unfairness or of special reference to the prize. And this in fact *is* the meaning of it in the only two places in which it occurs, viz. Eustath. on *Il.* A. 402 sqq. (T. I. p. 124, 2 ed. Rom.), and Demosth. *c. Mid.* p. 544; see Field, loc. cit.

This meaning, "condemn," is that of the Syriac both Pesh. and Harcl., and suits the parallelism of *v.* 16, μὴ οὖν τις ὑμᾶς κρινέτω. It is only somewhat stronger. "Let no man judge you...let no one condemn you."

θέλων. The construction is very uncertain.

(1) We may take it absolutely, "Let no one condemn you, willingly and gladly, in," etc. Cf. 2 Pet. iii. 5, λανθάνει γὰρ αὐτοὺς τοῦτο θέλοντας, "For this they wilfully fail to see."

(2) We may understand with it some such phrase as τοῦτο ποιεῖν, or καταβραβεύειν ὑμᾶς. So Ellicott.

But against both (1) and (2) it may reasonably be urged that the attitude of the false teachers towards the Colossians seems to come nowhere into consideration.

(3) We may take it closely with ἐν, by a Hebraism which is found fairly often in the O.T., generally indeed with a personal object (e.g. 1 Chron. xxviii. 4, ἐν ἐμοὶ ἠθέλησεν); but twice of things, Ps. cxi. (cxii.) 1, ἐν ταῖς ἐντολαῖς αὐτοῦ θέλει σφόδρα; cxlvi. (cxlvii.) 10, οὐκ ἐν τῇ δυναστείᾳ τοῦ ἵππου θελήσει; cf. *Test. XII. Patr.*, *Asher* 1, ἐὰν οὖν ἡ ψυχὴ θέλῃ ἐν καλῷ. It thus = "taking pleasure in" ταπεινοφρ. So Lightfoot.

This gives an admirable sense, and serves to introduce the following participles, which indeed appear to need some such link. But it is an objection of some weight that this Hebraism occurs here only in the N.T. (see W.H. Append. in loc.). It also destroys the parallelism of form between μὴ οὖν τις ὑμᾶς κρινέτω ἐν and μηδεὶς ὑμᾶς καταβραβευέτω... ἐν. Yet on the whole this is perhaps the best construction to adopt.

ἐν ταπεινοφροσύνῃ, "in humility."

The substantive ταπεινοφροσύνη occurs only in the N.T. (Acts xx. 19; Eph. iv. 2; Phil. ii. 3; 1 Pet. v. 5, *v.* 23 and iii. 12†), clearly in a good sense always except here and *v.* 23.

So in itself even here, and *v.* 23. Perhaps it was a word often on the lips of the false teachers.

But the context indicates that the humility which they desired was misplaced. Man is not intended to humble himself in such a way that he proceeds to worship the angels. "I can speak more safely," says an early author, "and more cheerfully to my Jesus, than to any of the holy spirits of God," tutius et jucundius loquor ad meum Jesum, quam ad aliquem sanctorum spirituum, *De Vis. infirm.* II. § 2 in Augustine's works, Appendix, Migne VII. p. 1153 (quoted by Davenant).

The adjective *ταπεινόφρων* occurs in 1 Pet. iii. 8† and Prov. xxix. 23†, also in a good sense. So also the verb *ταπεινοφρονεῖν* in the only place in which it is found in the Greek Bible, Ps. cxxx. (cxxxi.) 2, and in Sym. Job xxii. 29.

Precisely the same thought of *ταπεινοφροσύνη* being necessary for understanding visions is found in Hermas, *Vis.* III. x. 6. Hermas on asking to know the meaning of the revelation of the Church in threefold form is told by her *πᾶσα ἐρώτησις ταπεινοφροσύνης χρῄζει· νήστευσον οὖν, καὶ λήμψῃ, ὃ αἰτεῖς παρὰ τοῦ κυρίου.*

Also notice that after one day of fasting a young man appears to him in the night, and warns him against injuring his flesh by too much desire after revelations.

καὶ θρησκείᾳ, "and cult." *θρησκεία* occurs in the N.T. elsewhere only in Acts xxvi. 5 and Jas. i. 26, 27. It is not found in the LXX. of the Canonical books, but only in Wisd. xiv. 18, 27; Ecclus. xxii. 5 (A); 4 Mac. v. 6, 13, and three times in the Symmachus fragments. Cf. *ἐθελοθρησκία*, *v.* 23†; *θρῆσκος*, Jas. i. 26, 27 (supra)†; and *θρησκεύειν*, Wisd. xi. 15, xiv. 16†.

It = the external, sensuous side of religion, worship quâ form. Trench, *Synon.* § xlviii. quotes from Philo (*Quod Det. Pot. Ins.* 7. §§ 20, 21, Wendland, I. 195), saying that "Having repelled such as would fain be counted among the *εὐσεβεῖς* on the score of divers washings, or costly offerings to the temple, he proceeds: *πεπλάνηται γὰρ καὶ οὗτος τῆς πρὸς εὐσέβειαν ὁδοῦ, θρησκείαν ἀντὶ ὁσιότητος ἡγούμενος,*" i.e. as Hatch translates it "with heart set on external observances instead of on holiness" (*Biblical Greek*, p. 56). Hatch sets out the various passages where *θρησκεία* occurs (e.g. in Josephus) in a very convenient form. Cf. too Mayor on James. From Lightfoot's quotation from Plutarch, *Vit. Alex.* 2, *δοκεῖ καὶ τὸ θρησκεύειν ὄνομα ταῖς κατακόροις γενέσθαι καὶ περιέργοις ἱερουργίαις* we may suppose that the substantive as well as the verb would have the connotation of scrupulosity in "wearisome and elaborate" external rites.

τῶν ἀγγέλων. The genitive is surely objective though Zahn and P. Ewald try to show that it is subjective, and that the clause

= mortification and devotion suitable to angels, but not for men who have bodies.

The article is strange. It shows that the emphasis is not on angels as such. It may either mean "the angels" generally, or "the angels" that the false teacher personally worshipped.

On the nature of the angel worship at Colossae, see *Introd.* ch. IV.

ἃ ἑόρακεν ἐμβατεύων, "exploring the things that he hath seen." On the reading ἃ μὴ ἑόρακεν, see notes on Textual Criticism. ἐμβατεύειν occurs here only in the N.T.

It may mean (*a*) frequent, haunt; νῆσος...ἣν ὁ φιλόχορος Πὰν ἐμβατεύει, Aesch. *Pers.* 449; (*b*) take possession (also classical). To this the usage of the LXX. is closely akin.

In canonical books of the LXX. only in Josh. xix. 49, 51, καὶ ἐπορεύθησαν ἐμβατεῦσαι τὴν γῆν in *v.* 49, representing *naḥal*, divide (the land) for a possession, and in *v.* 51, *ḥalleq*, divide, or apportion.

In 1 Mac. ἐμβατεύειν εἰς is used of an enemy invading a country (xii. 25, xiii. 20, xiv. 31, xv. 40), and in 2 Mac. ii. 30 the writer says τὸ μὲν ἐμβατεύειν καὶ περίπατον ποιεῖσθαι λόγῳ κ. πολυπραγμονεῖν ἐν τοῖς κατὰ μέρος, τῷ τῆς ἱστορίας ἀρχηγενέτῃ καθήκει, "to occupy the ground, and to indulge in long discussions," R.V., where perhaps "to go into matters" (Rawlinson) is better.

(*c*) But Chrysostom uses it of God *exploring* the heart, ὁ τὰς ἁπάντων ἐμβατεύων καρδίας (I. p. 371 E), τὸν ἐμβατεύοντα ταῖς καρδίαις (IX. p. 437 D), and of persons who presume to *investigate* God's nature, οἱ τὴν μακαρίαν ἐκείνην φύσιν ἐμβατεύειν ἐπιχειροῦντες (I. p. 472 C). Similarly Athanasius, τολμηρὸν ἐμβατεύειν τὴν ἀπερινόητον φύσιν, (I. p. 152) in Suicer I. p. 1098, who gives other examples from the Fathers.

So too Hesychius, ἐμβατεῦσαι—ζητῆσαι; and Varinus, ἐμβατεῦσαι, ἐπιβῆναι, τὰ ἔνδον ἐξερευνῆσαι, ἢ σκοπῆσαι, and there seems to be no sufficient reason for forsaking this interpretation here. Cf. Field, *Otium Norvicense*, 1899. The thought is that the false teacher spends his time in searching into the meaning of his visions—an error common to many of the more sensuous forms of religion. Compare the elaborate explanations given in Hermas, and in Enoch, of the visions described.

Thus it is not necessary to emend the text, though two conjectures are historically interesting, (*a*) ἐώρᾳ or αἰώρᾳ κενεμβατεύειν, "treading the void in the air," for "though the precise form κενεμβατεύειν does not occur, yet it is unobjectionable in itself" (Lightfoot). (*b*) ἀέρα κενεμβατεύων (C. Taylor) or κενεμβατῶν, "treading the void of air." (*c*) P. Ewald in order to account for the μή suggests ἀμετροκενεμβα-

τεύων or, preferably, ἄμετρα κενεμβατεύων, "ins Ungemessene Lufttritte machend oder auch: masslos ins Leere stechend."

εἰκῆ, "vainly," i.e. "without just cause," Rom. xiii. 4; Prov. xxviii. 25; to be taken with φυσιούμενος. It would only weaken ἐμβατεύων.

φυσιούμενος, "being puffed up," "inflated." Elsewhere only in 1 Cor. (sex.). Cf. 1 Cor. viii. 1, ἡ γνῶσις φυσιοῖ.

ὑπὸ, probably in personification; cf. Mayor on Jas. iii. 4.

τοῦ νοὸς, i.e. the thinking faculty, the intellect, in operation; cf. Rom. xii. 2; 1 Cor. xiv. 14, 15.

τῆς σαρκὸς αὐτοῦ. It ought to have been dominated by the spirit; ὑπὸ σαρκικῆς διανοίας, οὐ πνευματικῆς· ἀνθρώπινος ὁ λογισμός (Chrys.).

Compare Moule on Eph. ii. 3, "This important word [the flesh], wherever it occurs in the N.T. in connexion with the doctrine of sin, means human nature as conditioned by the Fall, or, to word it otherwise, either the state of the unregenerate being, in which state the sinful principle dominates, or the state of that element of the regenerate being in which the principle, dislodged, as it were, from the centre, still lingers and is felt; not dominant in the being, but present."

Probably St Paul also bears in mind the claim of the false teachers to purify themselves by their asceticism from the power of the flesh. Nay, he says, in reality they are governed by it. If this double interpretation be right the ethical and the physical references of σάρξ are both present.

19. καὶ οὐ κρατῶν τὴν κεφαλήν. Apparently σάρξ suggested the true body to which Christians belong, with its Head. For a fuller elaboration of the figure cf. Eph. iv. 15, 16.

"οὐ not μή, the negation here becoming direct and objective, and designed to be specially distinct" (Ell.). Cf. 2 Cor. iv. 8, 9, ἐν παντὶ θλιβόμενοι ἀλλ' οὐ στενοχωρούμενοι κ.τ.λ. Compare also Moulton, *Gram. Proleg*. 1906, pp. 231 sq.

κρατῶν, "holding fast." So the bride in Cant. iii. 4, ἐκράτησα αὐτὸν καὶ οὐκ ἀφῆκα αὐτόν. In Mark vii. 3, 4, 8; 2 Thes. ii. 15 it is used of the tenacious grasp of human teaching, evil or good. The false teachers here combated by St Paul have slackened their hold on the one and only source of growth, whatever they may themselves think.

τὴν κεφαλήν, see i. 18 and *v*. 10, notes.

ἐξ οὗ. Almost certainly masculine, thus interpreting τὴν κεφαλήν of Christ, as is expressly the case in the parallel, Eph. iv. 15, 16. Cod. Clarom. and one or two other authorities add χριστόν after κεφαλήν. He is the one and only source of supply and so of growth.

πᾶν with **τὸ σῶμα** only here and Eph. iv. 16.

St Paul is probably attacking the superior claims of the false teachers. They profess to be in "the body" indeed, but to have found a method of growth superior to that available for the *οἱ πολλοί* of Christians. Not so, says St Paul, they are not exempt from the general law that only from Christ directly all the members of Christ are nourished.

διὰ τῶν ἁφῶν κ. συνδέσμων, "by the bands and sinews."

ἁφή, Eph. iv. 16†, where see J. A. R. He considers that *ἁφή* here is not derived from *ἅπτομαι*, "touch," but from *ἅπτω*, "fasten" or "tie." Thus it is used of a wrestler's grip, e.g. Dion. H., *de Dem.* 18, *τοῖς ἀθληταῖς τῆς ἀληθινῆς λέξεως ἰσχυρὰς τὰς ἁφὰς προσεῖναι δεῖ καὶ ἀφύκτους τὰς λαβάς*: and metaphorically of the union of Democritean atoms, Plut. *Moral.* 769 F, *ταῖς κατ' Ἐπίκουρον ἁφαῖς καὶ περιπλοκαῖς*. Further, in the sense of a band or ligament it may have been a term of ancient physiology, cf. Galen's lexicon of words used by Hippocrates (Gal. XIX. p. 87), *ἁφάς· τὰ ἅμματα παρὰ τὸ ἅψαι*, i.e. bands, from the verb "to bind." In our passage its close connexion with the recognised physiological term *σύνδεσμος* would appear to leave no doubt as to the legitimacy of this interpretation.

καὶ συνδέσμων. Elsewhere in the N.T. (iii. 14; Eph. iv. 3; Acts viii. 23†) it = "bond" in a purely metaphorical meaning. But in Dan. (Theod.) v. 6 as a semi-medical term, *καὶ οἱ σύνδεσμοι τῆς ὀσφύος αὐτοῦ διελύοντο*. So in Cant. vii. 2, Aq. (or Sym.) has *σύνδεσμοι*, apparently understanding *ḥammuqê yrēkayik* (lit. the curved lines of thy thighs) as meaning the joints or the sinews. So in Eur. *Hipp.* 199, *μελέων σύνδεσμα* = sinews or joints, and in Galen (quoted by Lightfoot) *σύνδεσμοι* are the ligaments properly so called. But it is hardly probable that St Paul had this more technical and limited meaning in his mind, if indeed he had heard of it.

ἐπιχορηγούμενον, "being supplied."

An interesting word. For *χορηγεῖν* instead of meaning "to lead a chorus" came to mean "defray the cost of bringing out a chorus," and hence sometimes "supply freely and bountifully," or even "supply" and "equip." In Hellenistic Greek the thought of the Chorus is wholly forgotten, but hardly that of freeness and bountifulness; cf. 2 Cor. ix. 10; also Gal. iii. 5; 2 Pet. i. 11; Ecclus. xxv. 22; and 3 Mac. vi. 40, *εὐωχοῦντο δὲ πάνθ' ὑπὸ τοῦ βασιλέως χορηγούμενοι*. Aristotle speaks of *σῶμα κάλλιστα πεφυκὸς καὶ κεχορηγημένον* (*Pol.* IV. i. 1).

"The force of *ἐπί* is not *intensive*, but *directive*, pointing to the accession of the supply" (Ell.).

What is supposed to be supplied by means of the joints and sinews is not stated. The apostle did not intend his words to be so pressed as to make him say that nutriment is conveyed to the physical body directly by such means. Rather he takes these as being the more evident means of the union of the body—without which it would fall to pieces—and for this reason the means of its receiving strength. The latest discussion of the word is in J. A. R. *Ephes.* iv. 16.

καὶ συνβιβαζόμενον, "and being compacted," "knit together," see *v.* 2, note.

Of the two participles *ἐπιχορ.* would appear to refer chiefly to *ἁφῶν* and *συμβιβ.* to *συνδέσμων* (Beng.). Thus *συμβιβ.* regards especially the external unity of believers. St Paul could not foresee the anomaly of Christian communities separated by external organisation, and in any case would have considered such a state of things a cause of weakness.

αὔξει. For *αὐξάνω* cf. i. 6, 10.

Both *αὔξω* and *αὐξάνω* are usually intrans. in the N.T. (as here), e.g. Eph. ii. 21, iv. 15, but not in 2 Cor. ix. 10; 1 Cor. iii. 6, 7.

τὴν αὔξησιν. Accus. of the "inner object" or "content" which generally has, as here, a further definition by means of an adjective or genitive (see Blass, *Gram.* § 34. 3); cf. Matt. ii. 10.

τοῦ θεοῦ. Primarily increase which comes from God (so probably even 2 Cor. i. 12) but probably also designating the character of the true growth. Growth from God, and in conformity with Him, is only to be obtained by holding fast to Christ.

20—iii. 4. *Transition to the detailed practical directions of the Epistle* (iii. 5—iv. 6). St Paul, first negatively (*vv.* 20—23), and secondly positively (c. iii. 1—4), describes in general terms the right attitude of the believer to Christ in his daily life. His life is not to be conducted on the principle urged by the false teachers, submission to rules (*vv.* 20—23), but on that of directing his attention and will towards Christ in His risen and ascended state.

(*v.* 20) If, as I said, you died with Christ, thus completely severing yourselves with Him from the rudimentary teaching of the world, why, as though still finding pleasure in the world, are you being placed under the power of rules, (*v.* 21) that, for instance, forbid even the very touching of certain foods, (*v.* 22) (Though foods as such—you will remember our Lord's teaching—perish in their very use!) according to the ordinances and instructions of mere men? (*v.* 23) Rules such as have the credit of wisdom in self-chosen cult and humility and severity shown to the body, not in anything honourable (??)—to mere repletion of your flesh!

(iii. 1) If all such rules are useless and you also died with Christ and were further raised with Christ out of the old life into the new, make your efforts after the things above where Christ rightly belongs, and where He now is, seated in the place of honour and life-giving power, at God's right hand. (*v.* 2) Fill your mind and heart with the things above, not with rules that belong to mere earthly life, (*v.* 3) for you died (and dead men have no more to do with earth), and your present true but spiritual life belongs to the invisible, bound up with Christ, in God. (*v.* 4) A time will come when this spiritual life of yours will no longer be hidden. When Christ (Christ, I repeat), who is our life itself, is publicly made known, then shall also you with Him—you in your true life with Him in His—be made known, and that in glory.

20. εἰ. No *οὖν*. For the forcible brusqueness cf. *v.* 8 and contrast iii. 1.

ἀπεθάνετε. As already stated in *vv.* 11—13.

Cf. Rom. vi. 8—11 where the argument closely resembles our *vv.* 20—iii. 4; also 2 Cor. v. 15; Gal. ii. 19.

σὺν Χριστῷ. In iii. 3, *σὺν τῷ χριστῷ*. See on i. 7.

σύν, for Christ was, in a sense, under *τὰ στοιχεῖα τοῦ κόσμου* until His death, being under law, Gal. iv. 4; cf. Gal. iii. 13.

ἀπό. Here only with *ἀποθνήσκειν*. It marks more complete severance than the dative (Rom. vi. 2). Cf. 2 Cor. xi. 3; Rom. vii. 6.

τῶν στοιχείων τοῦ κόσμου, see *v.* 8, note. The rudimentary teaching of the world, summed up in law with its rules and ordinances.

τί (Rom. iii. 7, Gal. v. 11), **ὡς** (1 Cor. v. 3), **ζῶντες**, i.e. as if not dead to the world but still finding energy and pleasure in it. St Paul could hardly write *ὄντες*, even though he said *ὅτε γὰρ ἦμεν ἐν τῇ σαρκί*, Rom. vii. 5. For the thought cf. also Gal. vi. 14. Your "life" is "in God," iii. 3. For *ζῆν ἐν* = "finding your interests and pleasures in," cf. iii. 7.

ἐν κόσμῳ. The absence of the article perhaps accentuates the contrast to *σὺν Χριστῷ*, and in any case emphasizes the character of the *κόσμος* as compared with anything spiritual.

δογματίζεσθε. Here only in N.T., but with doubtless some reference to *τοῖς δόγμασι*, *v.* 14. It occurs occasionally in the Apocrypha, twice of religious enactments: 2 Mac. x. 8, Judas Maccabaeus and those with him *ἐδογμάτισαν...παντὶ τῷ τῶν Ἰουδαίων ἔθνει κατ᾽ ἐνιαυτὸν ἄγειν τὰς δεκάτας ἡμέρας*; cf. xv. 36.

Whether it is in the passive or in the middle (R.V.) here is very uncertain, but the former is perhaps preferable as indicating the strength of the power exerted upon them. In this Epistle not the

Colossians, as such, but the false teachers are blamed (especially *vv.* 18, 19). Efforts were being made to place the Colossians under the bondage of ritual ordinances. "Paul's question reveals how inconsistent with their relation to Christ and His death is such bondage. To try to maintain it, is to try to keep in prison one whom death has made free" (Beet). The Vulg. translates it as transitive, "decernitis," for which there appears to be no parallel, and to which the context is altogether opposed.

21. Μὴ ἅψῃ μηδὲ γεύσῃ μηδὲ θίγῃς, "Handle not, nor taste, nor touch."

On the force of the aor. subj. in prohibitions, and its infrequency in St Paul's Epp., see Moulton, *Gram. Proleg.* 1906, pp. 122—126.

The three prohibitions indicate the nature of the *δόγματα*, and are on a scale both descending, apparently, in material appropriation and ascending in religious scrupulosity.

On the relation of *ἅπτομαι* to *θιγγάνω* see Trench, *Synon.* § xvii.

Apparently foods are the chief object of the prohibition (cf. *v.* 16), and it is not impossible that it concerns them exclusively. In this case "handle" may refer primarily to taking food from the dish as they still do in the East, "taste" to perhaps eating anything above the size of an olive, "touch" to even grazing the forbidden food. Compare Wetstein's quotation from Xen. *Cyr.* I. 3. 5, *ὅταν μὲν τοῦ ἄρτου* **ἅψῃ**, *εἰς οὐδὲν τὴν χεῖρα ἀποψώμενον· ὅταν δὲ τούτων τινὸς* **θίγῃς**, *εὐθὺς ἀποκαθαίρεις χεῖρα εἰς τὰ χειρόμακτρα.*

22. ἅ ἐστιν πάντα εἰς φθορὰν τῇ ἀποχρήσει. A parenthesis giving St Paul's judgment on the things that they are bid avoid. The false teachers say these must not be even touched and yet in their very use they perish!

ἅ. The antecedent is readily supplied in the objects of the preceding prohibitions.

ἐστιν...εἰς, of destination, Acts viii. 20; cf. Rom. xi. 9.

εἰς φθορὰν. Physical dissolution, the present mark on all created things; Rom. viii. 21.

τῇ ἀποχρήσει, "by their using up."

Here only in the Greek Bible. "The unusual word was chosen for its expressiveness: the *χρῆσις* here was an *ἀπόχρησις*; the things could not be used without rendering them unfit for further use" (Lightfoot). The dative is of the cause or occasion.

κατὰ τὰ ἐντάλματα καὶ διδασκαλίας τῶν ἀνθρώπων. To be joined with *v.* 21, and its preceding question. In this way *τῶν ἀνθρώπων* (article probably generic, merely human beings) becomes the most emphatic part of the clause. Ye died with *Christ* and receive

orders from *men*! Observe that ἐντάλματα κ. διδασκαλίας are under the one article, καὶ διδασκαλίας being, apparently, an enlargement and explanation of ἐντάλματα. Of the two words, ἐντάλματα (*a*) lays more stress on the authority commanding, and (*b*) refers more to positive rules; while διδασκαλίας suggests instruction and reasons.

It is of even greater interest to notice that the relation of this verse to our Lord's words in Matt. xv. 9—20 (|| Mark vii. 7—23) can hardly be accidental, but suggests knowledge on the part of St Paul of the incident and sayings recorded in the Gospel narrative. For (1) both there and here it is a question of insistence on dietary laws (perhaps the washings in Mark vii. 3—5 also include the thought of μηδὲ θίγῃς); (2) The destruction of foods by the natural processes of their consumption furnishes the same argument as to their unimportance; (3) This is connected with the same blame for being led by the precepts of men based on Isa. xxix. 13.

Observe that in both the Gospel narrative and St Paul use is made of the LXX. rather than the Hebrew form of the words, but that in St Paul the LXX. is less modified than in the Gospel narrative (see Swete on Mark, l.c.).

23. ἅτινα, "which in fact."

Referring primarily not to τὰ ἐντάλματα κ.τ.λ. but to the precepts included under δογματίζεσθε (of which *v.* 21 is an illustration). Observe the strict difference between ἅ (*v.* 22) in its direct and exclusive reference to *v.* 21, and ἅτινα including the whole class of such rules, and characterising them; cf. iii. 5, iv. 11. On ὅστις see Moulton, *Gram. Proleg.* 1906, pp. 91 sq.

ἐστιν...ἔχοντα. The periphrastic present, stronger than ἔχει, as marking "the prevailing character"; cf. 2 Cor. ix. 12; Gal. iv. 24. Cf. Blass, *Gram.* § 62. 2; Moulton, op. cit. p. 226. See further on ἐν τιμῇ τινι.

λόγον. For the phrase λόγον ἔχειν cf. Hdt. 5. 66, Κλεισθένης... λόγον ἔχει τὴν Πυθίαν ἀναπεῖσαι, "Cleisthenes has *the credit* of having bribed the Pythia."

μὲν qualifies λόγον, suggesting that the reputation is in some way mistaken, but St Paul does not here add the usual δέ, which in this case would directly indicate the imperfection. For a similar suppression cf. 1 Thes. ii. 18, where see Lightfoot's note. Chrysostom says λόγον, οὐ δύναμιν, οὐκ ἀλήθειαν.

σοφίας, i. 9, note. Observe that the common Talmudic name for the Jewish teachers is *Ḥăkāmim*, "the wise." Compare even Jerome (*Ep. ad Algasiam*, § 10, Migne, XXII. 1034), "Doctores eorum σοφοί, hoc est sapientes vocantur. Et si quando certis diebus traditiones

suas exponunt discipulis suis, solent dicere: *οἱ σοφοὶ δευτερεύουσιν*, h. e. sapientes docent traditiones."

ἐν, not instrumental, but marking the sphere in which their reputation for wisdom was acquired.

ἐθελοθρησκίᾳ, "in self-chosen religious service." Here only in the Greek Bible. On *θρησκεία* see *v.* 18.

The prefix *ἐθελο-* is found with more than a dozen roots, always laying stress on the voluntary character of the action suggested, and sometimes adding the notion of contempt, e.g. *ἐθελοδουλεία*, willing slavery; *ἐθελοκάκησις*, wilful neglect of duty; *ἐθελοσοφία*, would-be-wisdom; *ἐθελοπρόξενος*, one who voluntarily charges himself with the office of a *πρόξενος*. Here the suggestion is that the *θρησκεία* is gratuitous. The religious ceremonies so gladly and willingly undertaken are, after all, not asked for by the object of them.

καὶ ταπεινοφροσύνῃ, *v.* 18 note.

[**καὶ**]. See notes on Textual Criticism. If omitted, *ἀφειδίᾳ σώματος* is a further definition of the two preceding substantives. They included it as inseparable from them. If inserted *ἀφ. σώμ.* is merely a further matter in which their reputation was acquired. In any case *ἀφ. σώμ.* is a very important addition as a transition to the crushing indictment of the last clause.

ἀφειδίᾳ σώματος, "and severity to the body." R.V. Cf. Arist. *Pol.* 5 (8). 11. 31, *ἀφειδῶς ἔχειν ἑαυτῶν*, "to be unsparing of themselves." For the thought compare Enoch § 108, 7—9 where mention is made of "those who afflict their bodies, and are (for that) recompensed by God...who gave over their bodies to torture, and who, since they came into being, longed not after earthly food" (Greek not extant). See too Hermas, *Vis.* III. 10, where Hermas is warned that further revelation may injure his flesh.

οὐκ ἐν τιμῇ τινὶ πρὸς πλησμονὴν τῆς σαρκός. The text is almost certainly corrupt, the corruption lying probably in the words *οὐκ ἐν τιμῇ τινί*, but there is no various reading of importance (except the addition of *et non* after *τινί* in the Latin MS. *gigas*, see Hort), and no plausible emendation seems to have been suggested.

It will be best to consider the easier parts of the clause first.

πλησμονήν. Here only in N.T. but often in the LXX., generally as a translation of parts of the root שׂבע "to be satisfied," in the sense of "satiety." It may have a perfectly good connotation, e.g. Isa. xxx. 23; Judith vii. 21, but more frequently it suggests almost excess, as perhaps does our "repletion," e.g. Ex. xvi. 3, 8; cf. Ps. lxxvii. (lxxviii.) 25; Hos. xiii. 6; Ezek. xvi. 49; Eccles. v. 11, Sym. *ἡ δὲ πλήσμονὴ τοῦ πλουσίου οὐκ ἐᾷ καθεύδειν*.

Cf. the half technical use of it in Galen, *Op.* xv. p. 113, as quoted in Lightfoot, *πάντων εἰωθότων οὐ μόνον ἰατρῶν ἀλλὰ καὶ τῶν ἄλλων Ἑλλήνων τὸ τῆς πλησμονῆς ὄνομα μᾶλλόν πως ἐπιφέρειν ταῖς ὑπερβολαῖς τῆς συμμέτρου ποσότητος.* Also Philo, *De Vit. Cont.* § 4 (II. p. 476 sq.), *ἐσθίουσι μὲν ὥστε μὴ πεινῆν, πίνουσι δὲ ὥστε μὴ διψῆν, πλησμονὴν ὡς ἐχθρόν τε καὶ ἐπίβουλον ψυχῆς καὶ σώματος ἐκτρεπόμενοι* (from Wetstein). So also in our present passage it probably means more than "satisfying" A.V. and rather "repletion." "Indulgence" R.V. is, strictly speaking, a paraphrase.

τῆς σαρκός, cf. *v.* 18, note. *σῶμα* is the bodily organisation, *σάρξ* the animal and material side of it in contrast to the spiritual. It is only the lower part of our nature that receives "repletion."

πρὸς. Does this mean "against," its neutral sense of "in relation to" being defined in a hostile sense by the context? So in iii. 13, 19; Eph. vi. 11, 12. Cf. John vi. 52. So also many passages quoted in Lightfoot, e.g. Isocr. *Phil.* 16 (p. 85), *πρὸς τοὺς βαρβάρους χρήσιμον*; Arist. *H.A.* III. 21 (p. 522), *συμφέρει πρὸς τὰς διαρροίας ἡ τοιαύτη μάλιστα*; Galen, *Op.* XII. p. 430, *συνέθηκαν...φάρμακα πρὸς ῥεούσας τρίχας.* Our passage contains no such determination of equal certainty. If it exists at all it must lie in *οὐκ ἐν τιμῇ τινι.*

οὐκ ἐν τιμῇ τινι. It may be assumed that *τινί* agrees with and depreciates *τιμῇ*, and cannot be understood as the masculine attached as an appropriating dative to *τιμῇ*, "not so that honour accrues to anyone" (Hofmann, P. Ewald). *εἰς τιμήν τινι* would have expressed this without ambiguity. Three interpretations may be considered.

(1) Lightfoot following out, as it appears, suggestions from seventeenth century writers recorded in Pole's *Synopsis*, p. 922, ll. 60—70, translates "*yet* not *really* of any value to remedy indulgence of the flesh," i.e. their teaching and practice failed in its chief aim, it was powerless to check indulgence of the flesh. For this sense of *τιμή* he compares Lucian, *Merc. cond.* 17, *τὰ καινὰ τῶν ὑποδημάτων ἐν τιμῇ τινι καὶ ἐπιμελείᾳ ἐστίν*, and Hom. *Il.* IX. 319, *ἐν δὲ ἰῇ τιμῇ.* But in these examples *τιμή* is hardly "value" but rather "honour," "estimation." Observe that *τιμή* as = "price" is not equivalent to "value," 1 Cor. vii. 23; Isa. lv. 1; Ps. xliii. (xliv.) 13; Job xxxi. 39.

(2) The whole clause from *οὐκ* to *σαρκός* is joined closely to *ἀφειδίᾳ σώματος*, expanding it negatively; i.e. the body is treated in an unsparing way, not in any honour to the satisfaction of the flesh (viz. the reasonable demands of the body). So apparently Chrysostom and the later Greek commentators. But this (*a*) gives *πλησμονήν* an improbable meaning (vide supra); (*b*) fails to give sufficient reason

for the change from σῶμα to σάρξ; (*c*) is at best a tame conclusion to what evidently is intended to be a forcible passage.

(3) The ἐν is regarded as parallel to the preceding ἐν, the repute for wisdom is acquired in ἐθελοθρησκίᾳ, etc., not in anything that is honourable.

And then the Apostle breaks off, contemptuously stating the result of it all—"for the repletion of the flesh." That is the actual result of all their trouble and rules—the lower nature is pampered, or as Hilary the Deacon, i.e. "Ambrosiaster," concisely but bitterly puts it, "Sagina carnalis sensus, traditio humana est," in his Commentary to be found in Ambrose's works (vide Bengel who adds "Aurea sententia. Traditio inflat: sensum coelestem impedit").

This (essentially Meyer) appears to be the best interpretation of a probably corrupt passage.

Bengel and P. Ewald indeed would take πρὸς κ.τ.λ. closely with ἐστὶν at the beginning of the verse, and Alford even with δογματίζεσθε, *v.* 20, but either ensuing parenthesis appears exceedingly improbable.

[In this obscure passage it may be permissible to suggest another interpretation. Paraphrase thus: "which in fact have a specious look of wisdom (where there is no true wisdom) by the employment of self-chosen acts of religion and humility (and) by treating the body with brutality instead of treating it with due respect, with a view to meeting and providing against over-indulgence of the flesh." The antithesis is between the "ascetic" view which practically treats the body as an enemy, and the Pauline view which treats it as a potential instrument of a righteous life. The object of both methods is to provide against over-indulgence of the flesh: the former is a specious but wrong method: the latter by giving the body its due place in the economy of human nature is really wise and Christian. For this claim of τιμή for the body compare 1 Thes. iv. 4, Rom. i. 24. G. E.]

ADDITIONAL NOTE ON CHAPTER II. 8.

κατὰ τὰ στοιχεῖα τοῦ κόσμου.

I. The word στοιχεῖον has a remarkable history, as may be seen from the following summary of its meanings, with the addition of the earliest undisputed authority in each case. Starting from the root idea of στοῖχος, a row, it means besides the line, i.e. shadow, of a sundial (Aristoph.):

(*a*) A letter of the alphabet (τὸ ῥῶ τὸ στοιχεῖον, Plato), the alphabet, τὰ στοιχεῖα.

(*b*) The A, B, C, i.e. the rudiments, or elements of a science.

(*c*) The material elements of the universe (Plato; cf. Wisd. vii. 17, xix. 18; 4 Mac. xii. 13).

(*d*) The stars and heavenly bodies; the signs of the Zodiac, Diog. Laert. 6. 102, *τὰ δώδεκα στοιχεῖα*.

(*e*) The spiritual powers at the back of these elements, e.g. in the great Paris magic-papyrus the moon-goddess is *στοιχεῖον ἄφθαρτον*, and in the Κόρη κόσμου of "Hermes Trismegistus" the *στοιχεῖα* come as gods before the supreme God and make their complaint of the arrogance of men.

(*f*) In particular the demons or genii in nature. *The Test. of Solomon* (see *Introd.* p. xxvii.) speaks of "the 36 *στοιχεῖα*, the world-rulers (*κοσμοκράτορες*) of this darkness" (cf. Eph. vi. 12) who address Solomon (§ 72).

(*g*) Tutelary spirits (Byzantine writers). This usage is frequent in modern Greece, where *στοιχειό* is used of the local spirit of the threshing-floor, the rock, etc. Observe also that *στοιχειόω* and *στοιχείωσις* are used of magic at least as early as the Byzantine writers.

II. In the N.T. (*b*) is undoubtedly the meaning in Heb. v. 12, for *στοιχεῖα* is defined by the following genitives; and (*c*) is almost necessary for 2 Pet. iii. 10, 12; but much discussion has arisen over the other passages, Gal. iv. 3, 9 and our Col. ii. 8, 20.

(1) It is urged[1] that St Paul, either in his own person or by way of adopting the terminology of his opponents, uses it in the sense of (*f*) or at least (*e*); that he is contrasting these genii or spiritual powers with Christ; that in Colossians (with which alone we are concerned) he says that the false teachers teach in accordance with these inferior powers (cf. also *v.* 15) and not in accordance with Christ. If this be right he is also perhaps contrasting the magical use of elements with the true Mystery (i. 26 sq.).

The date, however, of the *Test. of Solomon* is most uncertain, and failing that we have no clear evidence that *στοιχεῖον* possessed this meaning at all as early as 1st cent. A.D.

(2) The Fathers generally explain the passages in the sense of (*d*), thinking either of Gentile adoration of the stars, etc., cf. Augustine, dicunt omnia sidera partes Jovis esse et omnia vivere atque rationales animas habere, *De Civ.* IV. 11, or of the Jewish observance of new moons, feasts, and Sabbaths regulated by the moon, etc. So Chrysostom.

But to both (1) and (2) there is the serious objection referred to in the notes.

[1] P. Ewald (in loco) adduces this as a striking example of the way in which *Fashion* leads even clear-sighted commentators astray.

CHAPTER III.

6. At the end of the verse Text. Rec. adds *ἐπὶ τοὺς υἱοὺς τῆς ἀπειθείας* (from Eph. v. 6) with **ℵAC(D)**, etc. "In **D**, however, they are written (though by the first hand) in smaller letters and extend beyond the line (in both Greek and Latin), whence we may infer that they were not found in a copy which was before the transcriber" (Lightfoot). The additional words are omitted by **B**, Sahid. Clem.-Alex.-MSS. Cyprian (Ambrst.).

13. **καθὼς καὶ ὁ κύριος ἐχαρίσατο ὑμῖν.** *κύριος* is read by **ABD*G** vulg. *χριστὸς* by Text. Rec. with $ℵ^{a(vid)c}$**C**D^{b}**KLP**, etc., Syrr. Egyptt. Chr. *θεὸς* by **ℵ***. Apparently *χριστός* and *θεός* are explanatory of *κύριος*.

14. **ὅ ἐστιν.** So **ABCGP**. *ὅς ἐστιν*, **ℵ*D***. *ἥτις*, Text. Rec. with $ℵ^{c}D^{bc}$**KL**, etc. Cf. ii. 17. The feminine is so easy that it gives no cause for the others. Of them *ὅς* is easily explicable as an assimilation to *σύνδεσμος*, whereas *ὅ* is so difficult that it would readily be altered.

15. **ἡ εἰρήνη τοῦ χριστοῦ.** Text. Rec. reads *θεοῦ* with $ℵ^{c}C^{b}D^{c}$**KL**, etc. Chr. Thdrt. Ambrst. Cf. Phil. iv. 7.

ἐν [ἑνὶ] σώματι. The numeral is omitted by **B** 67** sahid.

16. **ὁ λόγος τοῦ χριστοῦ,** $ℵ^{c}$**B**C^{2}**DGL**, etc. vulg. sahid., Syr.$^{Harcl.}$. *τοῦ κυρίου*, **ℵ*** memph. Clem. Alex. *τοῦ θεοῦ*, **AC*** Thdrt. The fact that *ὁ λόγ. τ. χρ.* is unique doubtless gave rise to the other readings.

21. **ἐρεθίζετε** **B**D^{bc}**K**, etc. *παροργίζετε* is read by **ℵACD*GL** from Eph. vi. 4. (On the Syriac verss. here see Lightfoot, add. note.)

22. **φοβούμενοι τὸν κύριον.** An apparently unique phrase. Text. Rec. has the common expression *φοβ. τὸν θεόν* with $ℵ^{c}D^{c}$**K**.

1—4. The positive side (see ii. 20, note), both in the reason adduced (*συνηγέρθητε*) and in the action commanded (*τὰ ἄνω ζητεῖτε*), in which the only effective method of victory in the holy life is stated. The *vv.* thus serve as a transition to the practical charges of *vv.* 5 sqq.

1. εἰ, no more suggesting doubt than in ii. 20. It "introduces the first member of a conditional syllogism; cf. Rom. v. 15" (Ell.).

οὖν. With special reference to ii. 20—23 which included not only the statement of a false method of victory, but also an appeal based on the fact that they died with Christ once. But dying with Christ carries with it the thought of rising with Him, and to this St Paul now appeals, using a logical argument. The methods of the world are useless. You died with Christ and you rose with Him. Use therefore your new position.

Observe that we have a restatement of ii. 11, 12, but from a different side.

συνηγέρθητε, ii. 12. I.e. raised up out of the old life and into full vigour of a new life, and this not alone but in union with Christ, the source of life (cf. *v.* 3).

The aorist points to a definite time, viz. Baptism, see ii. 12, note.

τῷ χριστῷ. The article takes up the *Χριστός* of ii. 20 (cf. ii. 6, note).

τὰ ἄνω, "the things above." Whence Christ came; cf. John viii. 23, *ὑμεῖς ἐκ τῶν κάτω ἐστέ, ἐγὼ ἐκ τῶν ἄνω εἰμί.* But *v.* 2 shows that the force of the plural is more direct here than in the Gospel.

For *ἄνω* cf. also Gal. iv. 26, *ἡ δὲ ἄνω Ἰερουσαλήμ.*

ζητεῖτε. Implying more normal effort than, e.g., *ἐπιθυμεῖτε.* Its complement is *εὑρίσκω*, Matt. vii. 7, xiii. 45 sq. Cf. also Phil. ii. 21, *οἱ πάντες γὰρ τὰ ἑαυτῶν ζητοῦσιν, οὐ τὰ Χριστοῦ Ἰησοῦ.*

But why does he say *ζητεῖν* at all? He employs it in direct command here only, and in indirect only in 1 Cor. x. 24, *μηδεὶς τὸ ἑαυτοῦ ζητείτω.* Compare the compound phrase in 1 Cor. xiv. 12, *πρὸς τὴν οἰκοδομὴν τῆς ἐκκλησίας ζητεῖτε ἵνα περισσεύητε.* See also x. 33, xiii. 5; Phil. ii. 21; 1 Thes. ii. 6. Presumably the Colossians had been seeking spiritual victory by false methods, and he would now show them the true method.

οὗ ὁ χριστός ἐστιν. It is possible that *ἐστιν* forms a periphrastic tense with *καθήμενος*, and if the immediate reference were still to the superiority of Christ over the angels (who themselves presumably are in *τοῖς ἄνω*) this would be the best way of taking it. But St Paul is now concerned directly with the contrast of *τὰ ἄνω* to earthly and worldly rules, wishing to lead his readers to successful strife with the "flesh" (ii. 23). His thought therefore is that Christ, with whom they were raised, is above. Hence it is better to make *ἐστιν* the full verb, to which *ἐν δεξιᾷ τ. θ. καθ.* is appended as an additional, and glorious, encouragement; cf. Rom. viii. 34.

ἐν δεξιᾷ τοῦ θεοῦ καθήμενος, "seated at the right hand of God." The LXX. of Ps. cx. 1 reads *κάθου ἐκ δεξιῶν μου* following the Hebrew, and wherever the N.T. directly quotes the Psalm this reading is retained (Matt. xxii. 44 || Mark xii. 36 and Luke xx. 42; Acts ii. 34; Heb. i. 13). But where, as here, merely the fact is stated, with only an indirect reference to the Psalm, the more natural form is used, Rom. viii. 34; Eph. i. 20; Heb. i. 3, viii. 1, x. 12, xii. 2; 1 Pet. iii. 22†.

The addition of this clause points out the supreme place of power which He now holds, from which therefore He can supply His people with all the grace that they require.

Observe also (1) St Paul in Eph. ii. 6 speaks of God having made believers sit together in the heavenly places in Christ Jesus, which appears to be a development of the thought here. This is promised in its fulness in Rev. iii. 21.

(2) In Eph. i. 20, 21 he distinctly speaks of the session of Christ at the right hand of God as the sign of His superiority over all powers. Similarly also St Peter in 1 Pet. iii. 22 and the author of the Epistle to the Hebrews, Heb. i. 3 sqq.

2. τὰ ἄνω φρονεῖτε. He emphasizes, by repetition, the thought of *τὰ ἄνω ζητεῖτε* but enlarges and deepens it. *φρονεῖν* expresses the set and purpose of the mind. It "denotes the whole action of the *φρήν*, i.e. of the affections and will as well as of the reason" (Sanday-Headlam, on Rom. viii. 5). It therefore distinguishes the spiritual from the worldly character; cf. Mark viii. 33 (|| Matt. xvi. 23), where see, by all means, Dr Swete's note; Rom. viii. 5. St Paul uses *φρονεῖν* eight times in Phil., cf. especially ii. 5.

μὴ τὰ ἐπὶ τῆς γῆς. For the phrase see especially i. 20, where *τὰ ἐπὶ τ. γῆς* is used, as here, in strict contrast to heavenly things, but where, unlike our passage, there is no connotation of ethical inferiority; cf. also *v.* 5. This inferiority is clearly expressed in John iii. 31; cf. also Matt. vi. 19, and Phil. iii. 19.

Most expositors are of opinion that St Paul by this phrase is speaking quite generally, i.e. of "all things, conditions, and interests, that belong to the terrestrial," without any reference to the rules of the false teachers (ii. 20—23). But in view of St Paul's habit of dwelling on a phrase, and using it to pass on to a different but related subject, it is preferable to regard it as referring primarily to the earthly methods proposed by the false teachers for combating evil. St Paul bids his readers to be not taken up with questions of eating, drinking, and such like, which belong to the earthly life. There is a higher and better way. But the phrase in itself is so wide that it readily affords him a *point d'appui* from which to pass on to earthly things

generally (cf. *vv*. 3, 4) and in particular to such as are directly opposed to true religion (*vv*. 5 sqq.).

3. **ἀπεθάνετε γάρ.** To be taken up with things on earth is unreasonable, for dead men have no more to do with such things. For the tense cf. ii. 12, 20, notes.

καὶ ἡ ζωὴ ὑμῶν. I.e. the life that followed on their death. Therefore not the future life as such but the real and spiritual life to which believers have already risen; cf. *v*. 1, ii. 12, notes.

κέκρυπται. More like *ἀποκεκρυμμένος*, i. 26, than *ἀπόκρυφος*, ii. 3 (see notes). For the thought is primarily not that of security but of concealment. Your life does not belong to the sphere of the visible (why then be taken up by the visible?) but is in God.

"The Apostle's practical aim is to direct the Christian away from the visible, mechanical, routine of Pharisaic or Essenic observance to the secrets of holiness which are as invisible to natural sight as is Christ Himself, in Whom they reside" (Moule).

There seems to be no close parallel to *ζωὴ...κέκρυπται*. Cf. perhaps Rev. ii. 17, *τοῦ μάννα τοῦ κεκρυμμένου*.

The perfect of course brings out the abiding state of things, in contrast to the definite action of dying (*ἀπεθάνετε*).

σὺν (ii. 5, 13) **τῷ χριστῷ.** Not as well as Christ, in the sense that both believers and Christ have true life in God. But in intimate fellowship with Christ. Their life is bound up with Christ. He is invisible, and with Him is their life; cf. John xiv. 19.

ἐν τῷ θεῷ. God is the very antithesis to the material and visible, and the believer's life is in God; contrast ii. 20, *ὡς ζῶντες ἐν κοσμῷ*.

Observe, by the way, the extraordinary rarity of the phrase *ἐν τῷ θεῷ*. It seems to occur only here and in Rom. v. 11; 1 John iv. 15, 16 (absolutely); and in Eph. iii. 9; 1 Thes. ii. 2 (with additions); similarly *ἐν θεῷ*, Rom. ii. 17; John iii. 21†; *ἐν θεῷ πατρί*, 1 Thes. i. 1; 2 Thes. i. 1; Jude 1†.

4. **ὅταν ὁ χριστὸς φανερωθῇ** *κ.τ.λ.* The connexion of thought with *v*. 3 is as follows: Concealment is necessarily only temporary (cf. Mark iv. 22); a day is coming when Christ will be made known in His true character and power, i.e. His glory; but your life is now concealed with Him; yes, more than this, He Himself *is* our life; it therefore cannot but be that when He is manifested in glory you will be also. Observe that this verse not only developes the thought of *κέκρυπται*, but also by the magnificence of the hope supplies a further reason against being intent on things of earth. "Haec spes abstrahit a terrâ" (Beng.); cf. 1 John iii. 2, 3.

ὅταν. No δέ, cf. ii. 20. The very abruptness brings out the hope more vividly.

ὁ χριστὸς. The fourth time in *vv.* 1—4. St Paul will do his utmost to help them to set their thoughts above.

φανερωθῇ, i. 26, note.

ἡ ζωὴ ἡμῶν. "This is an advance on the previous statement, ἡ ζωὴ ὑμῶν κέκρυπται σὺν τῷ χριστῷ, in two respects: (1) It is not enough to have said that the life is shared *with* Christ. The Apostle declares that the life *is* Christ. Compare 1 John v. 12, ὁ ἔχων τὸν υἱὸν ἔχει τὴν ζωήν, Ign. *Ephes.* § 7, ἐν θανάτῳ ζωὴ ἀληθινή (of Christ), *Smyrn.* § 4, Ἰησοῦς Χριστὸς τὸ ἀληθινὸν ἡμῶν ζῆν; *Ephes.* § 3, Ἰησοῦς Χριστὸς τὸ ἀδιάκριτον ἡμῶν ζῆν; *Magn.* § 1, Ἰησοῦ Χριστοῦ τοῦ διὰ παντὸς ἡμῶν ζῆν. (2) For ὑμῶν is substituted ἡμῶν. The Apostle hastens to include himself among the recipients of the bounty" (Lightf.; cf. i. 13, ii. 13).

τότε, 1 Cor. xv. 28. "Prius non debemus postulare" (Beng.).

καὶ ὑμεῖς. Here he reverts to the proper form of the argument, the more readily as he is speaking not of need but of honour.

σὺν αὐτῷ. Observe the position of these words, (1) to keep ἐν δόξῃ for final emphasis, (2) to lay stress on the closeness of the relation of "you" and "Him."

They also take up σὺν τῷ χριστῷ of *v.* 3. As surely as your life is hidden with Christ while He is hidden, so shall you be manifested with Him when He is manifested; cf. 1 Thes. iv. 14, 17.

φανερωθήσεσθε ἐν δόξῃ. See notes on i. 11, 27.

For the thought cf. Rom. viii. 17; Phil. iii. 21; 2 Thes. ii. 14; Heb. ii. 10; 1 Pet. v. 4, 10. On the nature of the "glory" as regards believers, see Moule. Even the body shares in it, 1 Cor. xv. 43.

5—iv. 1. *Practical duties.*

vv. 5—17, in the individual life;

v. 18—iv. 1, in the social relations of a household.

5—17. *The individual life.*

vv. 5—11. Negatively (together with a general description of the new life), for sins are inconsistent with the new self.

vv. 12—17. Positively, especially love, and knowledge of God's word, and thanksgiving.

(*v.* 5) The hidden life which will hereafter be manifested must, by all logic, take effect now. Put therefore to death your bodies and their parts; all of which have only to do with earth and are instruments of sin, thus including immoral actions, and wrong desires, and greed, for this is idolatry; (*v.* 6) on account of which things God's wrath comes down on the ungodly; (*v.* 7) and in these things you too once walked, when you found your interest and

pleasure in such things as these; (*v.* 8) But, as matters stand with you now, and in contrast to your former life, put off as disused garments all these things, including sins of disposition and speech. (*v.* 9) Tell no lies to one another (lying marks "the old man"), thus stripping off the old worn-out self together with all the actions that belong to it; (*v.* 10) and putting on the new self, which is maintained fresh and vigorous with the object of gaining full knowledge (of God and all that pertains to our relation to Him) with no less a standard than God's image, in accordance with the original design after which man was made; (*v.* 11) the image in which there do not exist any differences of either nationality, or ceremonial religion, or culture, or social standing, but everything means Christ, and in everything is Christ.

5. **νεκρώσατε οὖν.** St Paul here begins the directly "practical" part of his Epistle, but characteristically (cf. Rom. xii. 1; Eph. iv. 1) joins it to the more doctrinal part by a "therefore." Life is indeed "hidden," but it is hereafter to be manifested in its true nature, and must logically be taking effect in the present.

οὖν gathers up the logical result of ii. 20—iii. 4, with probably special reference to *v.* 4[b], the glorious future. It is inconsistent with this future to let sins now live in us.

νεκρώσατε, "put to death." Cf. Gal. v. 24, and *νέκρωσις* in 2 Cor. iv. 10.

τὰ μέλη τὰ ἐπὶ τῆς γῆς (*v.* 2). Observe, first, "Our bodies and all that pertains to them belong to the earth" (Beet); secondly, our several members which are the instruments of sins are spoken of as independent agents committing sin. Thus the thought is similar to our Lord's words, Matt. v. 29, 30. Compare also Rom. vii. 5, 23.

Of course the death is ethical not physical, but it is the physical limbs that are intended, to which St Paul attributes as it were separate individualities. *τὰ ἐπὶ τῆς γῆς* does not differentiate the kind of members but is a term that excellently suits our members.

There appears to be no reason for thinking that St Paul already refers to the "old man" *v.* 9, contrasting the use of the physical limbs for his earthly purposes with their possible use for Christ.

πορνείαν *κ.τ.λ.* In apposition to *τὰ μέλη* and giving examples of the way in which the members work if left to themselves. As included under the members, as their effects, these sins are of course to be put to death with them.

Lightfoot puts a colon after *γῆς* and makes *πορνείαν κ.τ.λ.* "prospective accusatives which should be governed directly by some such word as *ἀπόθεσθε*" (*v.* 8). It is true that the contrast between *ποτέ*

and νυνὶ has dislocated the sentence in i. 21, cf. 26; cf. Eph. ii. 1—5, but in those examples there is no doubt as to the beginning of the sentence, whereas here πορνείαν would be strangely abrupt. In any case surely a much stronger term than ἀπόθεσθε was to be expected with πορνείαν.

πορνείαν, ἀκαθαρσίαν, πάθος, ἐπιθυμίαν κακήν. Transition from the more specific to the more general, in two pairs, the first pair mentioning actions, the second states of mind. πορνεία, fornication, the common sin, not understood to be a sin, of all heathen peoples. ἀκαθαρσία, a general term, including all forms of sexual vice, cf. Eph. v. 3. πάθος, ungovernable desire, see Trench, *Synon.* § lxxxvii. ἐπιθυμία, desire generally, sometimes in a good sense (Phil. i. 23; 1 Thes. ii. 17), and therefore (because St Paul in this of all Epistles would be the least likely to teach the mortification of all human desires) defined here as κακή. Compare ἐπιθυμίαι σαρκικαί, 1 Pet. ii. 11; αἱ ἐπιθ. (τοῦ σώματος), Rom. vi. 12, ἡ ἐπιθ. τῆς σαρκός, 1 John ii. 16, and other phrases quoted in Trench, loc. cit.

καὶ τὴν πλεονεξίαν ἥτις κ.τ.λ. The article is remarkable and its force is uncertain. (1) Blass, *Gram.* § 46. 8, says that "the additional clause ἥτις κ.τ.λ. entails its use," and translates "and that principal vice covetousness." Compare *v.* 14, τὴν ἀγάπην. (2) "The particles καὶ τὴν show that a new type of sin is introduced with πλεονεξίαν" (Lightfoot), as in Eph. v. 3 the same distinction is indicated by the change from καὶ to ἤ. (3) Perhaps πορνείαν, which as a concrete action does not so easily take the article, determined the anarthrous state of ἀκαθαρσία, πάθος, ἐπιθυμίαν κακήν, but with πλεονεξία a new and abstract idea is presented and the article comes readily. (4) Possibly it is nearly parallel to τὰ μέλη the figure of which corresponds well to πορνεία, etc., but not to πλεονεξία (apparently P. Ewald).

In any case it is most improbable that πλεονεξία is regarded as a species of the general term ἐπιθυμία, as Meyer-Haupt proposes.

πλεονεξία. Connected with fleshly lusts in Mark vii. 22; Rom. i. 29; Eph. iv. 19, v. 3; 1 Thes. iv. 6; 2 Pet. ii. 3 (perhaps), 14, and similarly πλεονέκτης in 1 Cor. v. 10, 11, vi. 10 (perhaps), Eph. v. 5.

Yet nowhere, as it seems, does it directly bear the sense of impurity, its connexion with this both here and in those passages being probably due to its representing the second of the two most striking aspects of a materialistic aim, viz., sexual sin and the undue desire to possess. Observe that the latter is not necessarily miserliness. πλεονεξία includes all excessive desire to have, whether the object of this be money, or land, or other means of self-gratification.

Lightfoot has many interesting quotations from Jewish and Christian writers on "the cult of wealth."

ἥτις ἐστὶν, "seeing that it is"; cf. Phil. i. 28. More than a relative, for, by classifying, it adds a reason for the preceding prohibition; cf. ii. 23, iv. 11.

εἰδωλολατρία. By putting the visible before the invisible. For the connexion of idolatry with *πλεονεξία* cf. 1 Cor. v. 11, and esp. Eph. v. 5. The clause reproduces the thought of our Lord's saying, Matt. vi. 24.

6. **δι' ἅ**, cf. Eph. v. 6.

ἔρχεται ἡ ὀργὴ τοῦ θεοῦ. See notes on Textual Criticism. Not His feeling or attitude towards sin, but the external manifestation of that attitude; cf. Rom. i. 18, v. 9. This is regarded as coming with certainty on the ungodly (1 Thes. i. 10), in the final day of wrath (Rom. ii. 5).

St Paul frequently appends a similar saying to his lists of sins, Eph. v. 6; Gal. v. 21; 1 Cor. vi. 10. Here it is the more needed in contrast to the hope of the godly in *v.* 4. Chrys. says, *διὰ πολλῶν ἀπήγαγεν αὐτούς· διὰ τῶν εὐεργεσιῶν τῶν ὑπαρξασῶν, διὰ τῶν μελλόντων ἐξ ὧν ἀπηλλάγημεν κακῶν.*

7. **ἐν οἷς.** Certainly neuter with the short form of *v.* 6, and almost certainly neuter even with the long form, for "*περιπατεῖν ἐν* is most commonly used of things, not of persons, especially in this and the companion epistle, iv. 5; Eph. ii. 2, 10, iv. 17, v. 2" (Lightfoot). In fact 2 Thes. iii. 11 appears to be the only passage in St Paul's Epistles where this is not the case, exclusive of course of such phrases as *περιπατεῖν ἐν Χριστῷ*.

καὶ ὑμεῖς. In implied distinction from the ungodly among whom you no longer are.

περιεπατήσατέ, cf. i. 10. **ποτε**, i. 21.

ὅτε ἐζῆτε ἐν τούτοις. *τούτοις* neut. emphatic (John ix. 31), and perhaps contemptuous. For *ζῆν ἐν* cf. ii. 20, finding interest and spending energy in these things, "tanquam in vestro principio, origine, elemento" (Beng.). Wetstein compares Cicero, *Ep.* IX. 26, "Vivas, inquis, in literis? Quidquam me aliud agere censes? aut possem vivere, nisi in literis viverem?"

8. **νυνὶ δὲ**, see i. 21.

ἀπόθεσθε. *ἀποτίθεσθαι* is used of putting off clothing, literally in Acts vii. 58, and metaphorically in Rom. xiii. 12; Eph. iv. 22 (in both passages contrasted with *ἐνδύεσθαι*), also probably in Heb. xii. 1, and Jas. i. 21. In 1 Pet. ii. 1 Hort (q.v.) thinks that the metaphor of clothing is not present. In our passage the reference is doubtful,

but on the whole probable, *ἀπεκδυσάμενοι* (*v.* 9) apparently carrying on and further defining the metaphor.

Observe the tense. There is, ideally, to be no half-heartedness, or any time spent, in such putting off.

καὶ ὑμεῖς. Probably with a slightly different connotation from *v.* 7. "You also" in distinction from what you yourselves once did.

τὰ πάντα, "them all" (Ell.); cf. i. 16. Primarily "these things," of *v.* 7, but because sins cannot be arranged into separate compartments, as it were, St Paul proceeds to include under "them all" other sins of (popularly speaking) a different kind, viz. sins of disposition and of speech.

ὀργήν. Doubtless suggested here by *ἡ ὀργὴ τοῦ θεοῦ*, *v.* 6, to which it forms a contrast. For this and the context compare Jas. i. 19—21, *βραδὺς εἰς* **ὀργήν**, *ὀργὴ γὰρ ἀνδρὸς δικαιοσύνην θεοῦ οὐκ ἐργάζεται. διὸ* **ἀποθέμενοι** *πᾶσαν ῥυπαρίαν καὶ περισσείαν* **κακίας** *κ.τ.λ.*

θυμόν. Of *ὀργή* and *θυμός*, *ὀργή* is the more settled and permanent feeling, *θυμός* the ebullition and manifestation, which may be but temporary. So especially Ecclus. xlviii. 10, explaining Malachi's prophecy of Elijah (iv. 5), *ὁ καταγραφεὶς ἐν ἐλεγμοῖς εἰς καιρούς, κοπάσαι ὀργὴν πρὸ θυμοῦ* (of God, see also Rom. ii. 8). Compare Theodoret on Ps. lxviii. 25 (lxix. 25), *διὰ τοῦ θυμοῦ τὸ ταχὺ δεδήλωκε· τοιοῦτος γὰρ ὁ θυμός· διὰ δὲ τῆς ὀργῆς τὸ ἐπίμονον· τοιαύτη γὰρ ἡ τῆς ὀργῆς φύσις.* Compare Trench, *Synon.* § xxxvii.

κακίαν, "malice" in the usual sense, "malignity."

βλασφημίαν, "slander." There can be no thought here of "blasphemy" against God (Matt. xii. 31), but only of false accusation against man (Rev. ii. 9). St Paul has the substantive only in two other of his lists of sins, Eph. iv. 31; 1 Tim. vi. 4, in each case evidently with the same meaning as here.

αἰσχρολογίαν, "abuse." Here only in the Greek Bible. But cf. Eph. v. 3, 4, **πορνεία** *δὲ καὶ* **ἀκαθαρσία** *πᾶσα ἢ* **πλεονεξία** *μηδὲ ὀνομαζέσθω ἐν ὑμῖν, καθὼς πρέπει ἁγίοις, καὶ* **αἰσχρότης** *καὶ* **μωρολογία** *ἢ εὐτραπελία.* Strictly "turpiloquium," such as ministers to wantonness, but if this is its meaning here we should have expected to have found the word in *v.* 5. Hence Trench, *Synon.* § xxxiv., is probably right in giving to it the wider meaning of abuse generally, quoting Polybius, e.g. VIII. 13. 8, *ἡ κατὰ τῶν φίλων αἰσχρολογία*, and XXXI. 10. 4, *αἰσχρολογία καὶ λοιδορία κατὰ τοῦ βασιλέως.* The transition would be easier in an Oriental land than in our own, for Oriental abuse is generally foul.

ἐκ τοῦ στόματος ὑμῶν. Hardly with *ἀπόθεσθε* for the phrase cannot well refer to *ὀργή, θυμός, κακίᾳ.* It rather adds a fresh point to

αἰσχρολογία, implying that such words ought to be stopped before they come out of the mouth. It marks, as it were, their final stage. Cf. Eph. iv. 29.

9. **μὴ ψεύδεσθε εἰς ἀλλήλους.** That the change to the present tense suggests that the sin was still existing (cf. Eph. v. 18 *μὴ μεθύσκεσθε*) see the remarks by J. H. Moulton, *Gram. Proleg.* 1906, p. 126. The thought is expressed more fully in Eph. iv. 25.

ἀπεκδυσάμενοι. Compare ii. 15 note, and *ἀπέκδυσις*, ii. 11. The participle is dependent on *μὴ ψεύδεσθε*. But on the use of participles in imperatival sentences, see Moulton, op. cit. p. 181. St Paul takes up the common sin of lying—which heathen, and even those in a low state of Christian knowledge, hardly reckon as sin—and implies that it is a specially characteristic mark of "the old man."

The construction of the participles *ἀπεκδυσ.* and *ἐνδυσ.* is doubtful. (1) They may state the motive "seeing that ye stripped off." Compare the thought of ii. 11. (2) They may be, and probably are, synchronous, "stripping off" (so Lightfoot). In favour of this are the following considerations (*a*) the parallel passage, Eph. iv. 22—25, is certainly imperative in sense. (*b*) In *v.* 12 the imperative immediately follows. (3) Hofmann and P. Ewald strangely take *ἀπεκδ.* as beginning a new period interrupted and resumed in *v.* 12, in spite of the *οὖν* there.

On the coincident action of the aorist participle vide supra, ii. 13, and cf. Gildersleeve, *Syntax*, §§ 339—345, and Moulton, *Gram. Proleg.* 1906, pp. 130 sq.

The participles are in the aorist, because the present would express a gradual or a repeated action, whereas ideally the action is complete in itself and once for all. Even if experience shows that it must be repeated, yet on each occasion the act should be in itself complete.

τὸν παλαιὸν. As compared with *ἀρχαῖος*, which has "a suggestion of nature or original character" (Thayer), *παλαιός* thinks only of time (1 John ii. 7). But in earthly things the old in time becomes worn out (Matt. ix. 16, 17), and "ready to vanish away" (Heb. viii. 13), and therefore is a fitting epithet of that which should no longer be worn by those who have received the new birth.

ἄνθρωπον. By a curious figure of speech *ἄνθρωπος* is spoken of as a vesture. It here almost = character rather than personality. Cf. Eph. iv. 22, 24, Rom. vi. 6. See Suicer, I. p. 352. It is "the old self."

There is a similar metaphor in 2 Cor. iv. 16, "ubi Apostolus per prosopopoeiam ac imaginem fingit, duos homines esse in eodem

homine," Suicer, I. p. 351. But there the outer man is the physical, the inner the spiritual side of our nature.

There can hardly be any reference to the first man Adam, for *νέος* would then include a reference to the second Adam, Christ. But Christ is not *ἀνακαινούμενος εἰς ἐπίγνωσιν* (*v.* 10).

σὺν ταῖς πράξεσιν αὐτοῦ, "together with his doings." In reality, though not in form, a further definition of *τὸν παλαιὸν ἄνθρωπον*; the old state with all that this includes; not merely the old motives and the prominence of self, but also the various forms of action that belong to the self-life; cf. Gal. v. 21.

10. καὶ ἐνδυσάμενοι, "and putting on." See note on *v.* 9.

τὸν νέον. As the unconverted state was described not as a congeries of separate sinful acts but as a living organism directed by a will, "the old man," in which "self" determined all the doings, so the state of the Christian is "the new man."

τ. νέον τὸν ἀνακαινούμενον, cf. Eph. iv. 24, *τὸν καινὸν ἄνθρωπον*, "of the two words *νέος* and *καινός*, the former relates solely to time, the other denotes quality also; the one is new as being *young*, the other new as being *fresh*: the one is opposed to long duration, the other to effeteness" (Lightfoot); cf. Trench, *Synon.* § lx.

For the thought of "the new man" cf. Dalman, "Just as Paul, Gal. vi. 15; 2 Cor. v. 17 speaks of a *καινὴ κτίσις*, so, too, Jewish literature is able to say that God fashions any one into a new creature (בָּרָא—בְּרִיָּה חֲדָשָׁה), Vay. R. 29, 30; Pes. Rabb. ed. Friedm. 146 b; Midr. Ps. ii. 9" (*Words of Jesus*, p. 178).

τὸν ἀνακαινούμενον, "which is being renewed." In contrast to "putting off" which is done, ideally, once for all, stress is laid on the continuance of the process of renewal. The new man is perpetually maintained in vigour and growth. He is thus the very antithesis to the worn out garment, "the old man." For the similar antithesis in 2 Cor. iv. 16, the only other passage in the Greek Bible where the word occurs, see *v.* 9 note.

For *ἀνακαίνωσις* see Rom. xii. 2, Tit. iii. 5. Compare Trench, *Synon.* § xviii.

The force of *ἀνά* in the compound may be (1) restoration, as Trench implies, but not strictly to man's primal state (Calovius), for "this falls far short of the glorious truth" (Alf.). (2) merely strengthening the idea of *καινοῦσθαι*, emphasizing the contrast to the state that lately existed. This is perhaps the more probable. Cf. Moulton, *op. cit.* p. 112. (3) Possibly *ἀνά* suggests that the renewal takes effect through the *series* of all the acts that make up the new man.

Plummer (on 2 Cor. iv. 16) suggests that the expressions *ὁ ἔσω*

ἄνθρωπος, etc. are of Platonic origin, and points out that "they should be noted as linking Epistles which are sometimes disputed, as Ephesians and Colossians, to Epistles whose genuineness is not open to doubt, as Romans and Corinthians."

εἰς ἐπίγνωσιν. On *ἐπίγνωσις* see notes on i. 6, 9.

εἰς marks the final aim of *τὸν ἀνακαινούμενον*; cf. ii. 2, and perhaps 2 Pet. i. 8. Contrast in *v.* 9 the comparatively bald definition "with his doings," for "the old man" has no future.

Observe that *ἐπίγνωσις* is here absolute as in Phil. i. 9 (hardly Rom. i. 28, x. 2), but its exact reference is disputed.

(1) The immediate contrast speaks of solely ethical duties, and thus *ἐπίγν.* may here = *practical* knowledge in the moral sphere, the thought being that whereas "the old man" led to a wholly false perception of duties the result of "the new man" is a wholly right judgment concerning them.

(2) Yet in view of (*a*) the fact that St Paul employs *ἐπίγνωσις* especially of *the knowledge of God*; (*b*) the claim of the false teachers to supply knowledge; and (*c*) the wide suggestion made in *κατ' εἰκόνα κ.τ.λ.*, it is surely preferable to see this latter meaning here. The aim is knowledge, viz. of God, and this knowledge includes all other, e.g. the knowledge of His will in all the relations of life.

κατ' εἰκόνα τοῦ κτίσαντος αὐτόν. On *εἰκών* see i. 15, note, and on *κτίζω*, i. 16.

(1) This difficult phrase is apparently based on Gen. i. 27, *κατ' εἰκόνα θεοῦ ἐποίησεν αὐτόν*, or, as Aq. and Theod. translate, *ἐν εἰκόνι θεοῦ ἔκτισεν αὐτούς*.

(2) It probably uses the partial likeness of created man to God as the basis from which to rise to a nobler thought, the final perfect likeness of the new man to Him.

Thus this final image stands for St Paul as the norm (*κατά*) according to which the development unto knowledge takes place.

(3) Although it is grammatically possible to join *κατὰ κ.τ.λ.* solely to *ἐπίγνωσιν* (see Winer, § xx. 4) (i.e. a knowledge like God's knowledge; cf. P. Ewald), yet such a limitation of the *εἰκών* to knowledge is in itself improbable, and Eph. iv. 24, *τὸν καινὸν ἄνθρωπον τὸν κατὰ θεὸν κτισθέντα*, points to the connexion being chiefly with *τὸν ἀνακαινούμενον*.

(4) *τοῦ κτίσαντος αὐτόν* = God as such, not Christ, least of all as Chrysostom quaintly interprets it when, contrasting *τὸν παλαιὸν ἄνθρωπον*, he says *κατ' εἰκόνα Χριστοῦ. τοῦτο γάρ ἐστι, "κατ' εἰκόνα τοῦ κτίσαντος αὐτόν," ἐπεὶ καὶ ὁ Χριστὸς οὐ πρὸς γῆρας ἐτελεύτησεν, ἀλλ' οὕτως ἦν καλὸς, ὡς μηδὲ ἔστιν εἰπεῖν.* This, of course, is quite consistent

with the fact that St Paul can elsewhere speak of believers becoming *συμμόρφους τῆς εἰκόνος τοῦ υἱοῦ αὐτοῦ* (Rom. viii. 29). The aorist refers to the time of the *ἀναγέννησις* in Christ; cf. *κτισθέντα*, Eph. iv. 24.

On the improbability of *εἰκών* here directly referring to Christ (i. 15), see Lightfoot. Eph. iv. 24 has *κατὰ θεόν*.

(5) *αὐτόν* naturally refers to *τὸν νέον* (*ἄνθρωπον*), not to man as such (Gen. i. 27).

11. **ὅπου.** (1) Probably this refers to the *εἰκών*, the image in which the new man will eventually be. In that future perfected likeness to God there will be no Greek, etc., but Christ will be all and in all. (2) Perhaps the direct reference is to the *νέος ἄνθρωπος* (cf. Matt. xxvi. 57, where the verbal antecedent is *Καιάφαν*), the state of the new man as such being already opposed to all worldly distinctions.

οὐκ ἔνι, "there does not exist." *ἔνι* (1 Cor. vi. 5; Gal. iii. 28 ter; Jas. i. 17†) "is not a contraction of *ἔνεστι*, but the preposition *ἐν*, *ἐνί*, strengthened by a more vigorous accent, like *ἔπι*, *πάρα*, and used only with an ellipsis of the substantive verb" (Lightfoot on Gal. iii. 28). It is stronger than *ἐστι*, but, in view of 1 Cor. vi. 5, the translation "there cannot be" (R.V.) would appear to be too forcible.

Ἕλλην καὶ Ἰουδαῖος. For similar contrasts see Rom. i. 16; 1 Cor. xii. 13; Gal. iii. 28. (1) In the other passages *Ἰουδαῖος* comes first because the stress is on difference of religion, and the Epistles of the Second Group had a primary reference to the overweening claims of Judaism. Here the emphasis on religious distinctions is brought out by *περιτομὴ καὶ ἀκροβυστία*. Hence we must see in *Ἑλλ. κ. Ἰουδ.* chiefly the thought of nationality, and as addressing Colossians St Paul naturally puts *Ἕλλην* first. (2) Thus the pairs of words deal with (*a*) nationality, (*b*) pre-Christian religion, (*c*) culture, (*d*) social relationship. Distinctions in all these things have no existence in the ideal image to which the Christian will be brought.

περιτομὴ καὶ ἀκροβυστία. In religious matters St Paul naturally puts first what was to him as a Jew the higher type. Yet "if it is no advantage to be born a Jew, it is none to become as a Jew; compare 1 Cor. vii. 19; Gal. v. 6, vi. 15" (Lightfoot).

βάρβαρος, Σκύθης. Probably *καὶ* was here omitted because these two do not, properly, form a contrast. Rather *Σκύθης* is the furthest type of *βάρβαρος*. Then the *καὶ* having been once omitted it would not be natural to reintroduce it into the following pair. *βάρβαρος*, from being the onomatopoeic designation of a man ignorant of the proper language and speaking only a foreign tongue (*Berber* is said to be the same word, but formed independently of Greek, by Egyptians

to express non-Egyptian peoples), readily acquired the notion of uncivilised; cf. *ἀμαθὴς καὶ βάρβαρος*, Ar. *Nub.* 492. See by all means Lightfoot's note with a noble quotation from Max Müller.

Σκύθης. While Sym. in Gen. xiv. 1, 9 translates Elam by *σκυθῶν* (possibly Aq. also in *v.* 9), and further also in Gen. xiv. 9 Goyim also possibly by *σκυθῶν* (a not unreasonable translation), the LXX. has the word (besides Σκυθῶν πόλις Beth-Shean) only in 2 Mac. iv. 47, 3 Mac. vii. 5, in each case a synonym for savages. Compare Jos. *c. Ap.* II. 37. It is interesting to notice in Wetstein, that Polybius, IX. 28, classes Scythians and Galatians together, and, that we Britons may take our proper position, Cicero, Scythia and Britain, *De Nat. Deor.* II. 34. For details and theories concerning the Scythians see Schmidt's article in *Encycl. Bibl.*

δοῦλος, ἐλεύθερος. A distinction always present in every congregation of early Christians, yet abolished for them in Christ. St Paul would have special pleasure in mentioning this in view of the accompanying letter to Philemon. On the whole question of slavery in the early Church see the Introduction to that Epistle. Compare also, infra, the summary of *v.* 22—iv. 1.

ἀλλὰ πάντα καὶ ἐν πᾶσιν Χριστός. Observe the overwhelming emphasis in the position of Χριστός. ἐν πᾶσιν is probably neuter, for there is nothing to suggest a change of gender, as there is in 1 Cor. xii. 6, 7, ὁ ἐνεργῶν τὰ πάντα ἐν πᾶσιν. ἑκάστῳ δὲ κ.τ.λ.

Observe that "all" hardly expresses the distributive sense of πάντα and ἐν πᾶσιν. Our idiom would be "Christ is everything and in everything." St Paul says this partly from his enthusiasm of hope in future perfection; partly to meet once more the claims of the false teachers for superiority in their teaching (especially βάρβαρος, Σκύθης); but chiefly to show the inconsistency of any unbecoming actions towards others. In the true standard of life all such differences vanish; every distinction and every relation is satisfied by Christ and by our common relation to Him.

vv. 12—17. The individual life considered positively.

(*v.* 12) I say put on (for with such an ideal this duty is evident, and the fact that you have been chosen of God, both consecrated and beloved, requires it) tender feelings and behaviour towards others, humility, meekness, patience, (*v.* 13) bearing the faults and failings of one another and forgiving each other as too the Lord forgave you—so, I say, must you. (*v.* 14) In addition to these put on love, which binds together all the graces in perfection, (*v.* 15) and let Christ's peace, which you possess, always act as umpire in your hearts, for it was to inner peace that you were also chosen, and you

are in fact one body. And, both as result and cause of peace, be ever more and more thankful. (*v.* 16) Let Christ's word dwell within you in abundance and in practical knowledge; as you teach and warn each other by holy song, as you express your thanks, singing in your hearts to God Himself. (*v.* 17) Do I say "In your hearts"? Not there alone. Let everything that you do, in word or in deed, let all things, I say, be done in the name of the Lord Jesus, giving thanks to your God and Father by means of Him alone.

12. **ἐνδύσασθε.** Taking up *ἐνδυσάμενοι* (*v.* 10), but applying the figure to details. Here also is the aorist chosen because the present would imply an only gradual acceptance of the following virtues (cf. note on *ἀπεκδυσάμενοι*, *v.* 9).

οὖν. Including the argument from *ἀπεκδυσάμενοι*, *v.* 9, but with special reference (cf. ii. 6, 16, iii. 1, 5) to the immediately preceding words; i.e. because this active life of godliness is alone consistent with the ideal set before you.

ὡς. By mentioning their actual state (Eph. v. 8; Phm. 16) he shows the reasonableness of the act commanded.

ἐκλεκτοὶ τοῦ θεοῦ. Contrast *ἐκλεκτῶν θεοῦ* (Rom. viii. 33). Here *τοῦ* marks perhaps a slight pause in thought after *ἐκλεκτοί*, but less strong than our English "chosen and that of God." St Paul leaves the thought of the new man and reminds his readers of their having been chosen by God.

On *ἐκλεκτός* in the N.T. see Lightfoot, and for its relation to the O.T. see especially Hort on 1 Pet. i. 1 and ii. 9, who brings out the truth that "God's choosing is not for the sake of His chosen alone; they are chosen because He has a special ministry for them to perform towards the surrounding multitude....As is the election of ruler or priest within Israel for the sake of Israel, such is the election of Israel for the sake of the whole human race. Such also, still more clearly and emphatically, is the election of the new Israel. Nor is the principle of less validity in respect of the individual members of the new chosen race. Each stone in the spiritual house of God has its own place to fill, and was chosen by God for that place. Each member of Christ's spiritual body has its own work to do, and was chosen by God for that work." So here St Paul evidently employs this epithet to urge them to greater consistency in their relation to others.

This is not the place to discuss the technical sense of "elect" in theology. That St Paul used it as meaning more than admission into the visible Church, and saw in it the actual reception of spiritual blessings on the part of the "elect," may be inferred from Rom. viii. 33,

τίς ἐγκαλέσει κατὰ ἐκλεκτῶν θεοῦ; θεὸς ὁ δικαιῶν. But he nowhere seems to say that the ἐκλεκτοί cannot be lost, which is of the essence of the meaning of the word in Calvin's system. Calvin appears to have used it in the sense attached to it in the Gospels, e.g. Matt. xxii. 14. ἐκλεκτός occurs only here in the third group of the Epistles. But Eph. i. 4 is somewhat similar in argument, καθὼς ἐξελέξατο ἡμᾶς ἐν αὐτῷ πρὸ καταβολῆς κόσμου, εἶναι ἡμᾶς **ἁγίους** κ.τ.λ.

ἅγιοι, i. 2, note. This and ἠγαπημένοι can hardly be (1) vocatives, for there seems to be no parallel to such an address (ct. Heb. iii. 1, ἀδελφοὶ ἅγιοι); nor (2) substantival expressions to which ἐκλεκτοὶ τοῦ θεοῦ forms an attribute; i.e. "as holy and beloved ones elect of God," for all the emphasis lies on ἐκλεκτοί; nor (3) certainly predicates after ἐκλεκτοί, i.e. "chosen of God to be ἅγ. κ. ἠγαπ.," for there is no example of such a use of ἐκλεκτός. Ct. the infinitive after the verb, Eph. i. 4. But (4) they are simply fresh epithets unfolding thoughts included in ἐκλεκτοί: and thus strictly speaking subordinate to it, not co-ordinate; i.e. "chosen, including of course being consecrated and being loved." Thus ἅγιοι regards the Colossians as set aside for God's use out of a sinful world, and ἠγαπημένοι as being the objects of special divine love. Bengel's note is interesting: "ordo verborum exquisite respondet ordini rerum: *electio* aeterna praecedit *sanctificationem* in tempore: sanctificati, sentiunt *amorem*, et imitantur." But he is surely wrong in his interpretation of ἠγαπημένοι, St Paul saying nothing about our realisation of God's love.

καὶ. See notes on Textual Criticism.

ἠγαπημένοι. See note on ἅγιοι. Pass. partic. of believers, 1 Thes. i. 4 (εἰδότες, ἀδελφοὶ **ἠγαπημένοι** ὑπὸ [τοῦ] θεοῦ, τὴν **ἐκλογὴν** ὑμῶν); 2 Thes. ii. 13; Jude 1†. It indicates "the settlement and fixity of the Divine love; on whom He *has set His love*" (Moule).

It is perhaps not too fanciful to remember that each of the three epithets is used of Christ (e.g. ἐκλεκτός, 1 Pet. ii. 4; ἅγιος, Mark i. 24; ἠγαπημένος, Eph. i. 6). If believers share His privileges, and if eventually He will be to them everything (*v.* 11), let them now put on His virtues.

σπλάγχνα. Literal, and perhaps in conscious contrast to τὰ μέλη of *v.* 5. The viscera were considered to be the seat of the emotions, as "heart" with us. Cf. 1 John iii. 17, Phm. 7, 20. In Phm. 12, σπλάγχνα is purely metaphorical. See further Plummer on Luke i. 78. Strictly σπλάγχνα refers to the nobler viscera, "the heart, lungs, liver, etc., as distinguished from the ἔντερα, the lower viscera, the intestines, e.g. Aesch. *Agam.* 1221, σὺν ἐντέροις τε σπλάγχνα" (Lightfoot on Phil. i. 8). But in the only two passages in the LXX.

where it represents a Hebrew word, Pro. xii. 10, xxvi. 22, it has not this limitation, nor in Aquila and Symmachus, Gen. xliii. 30; Amos i. 11, nor in Aquila, Symmachus, Theodotion, Isa. lxiii. 15.

οἰκτιρμοῦ, sing.†. Apparently a possessive genitive. Contrast Phil. ii. 1, and cf. Luke i. 78.

χρηστότητα, "kindliness," "sweetness" (Rheims in 2 Cor. vi. 6; cf. Matt. xi. 30). The subst. is used in the N.T. by St Paul only, e.g. 2 Cor. vi. 6; Gal. v. 22. *χρηστός* occurs in the parallel passage in Eph. iv. 32.

See Trench, *Synon.* § lxiii., who says it is a grace "pervading and penetrating the whole nature, mellowing there all which would have been harsh and austere." *οἰκτιρμός* may move us to do kind things but *χρηστότης* makes us do them in a kindly way.

ταπεινοφροσύνην, ii. 18, note. Cf. the list in Eph. iv. 2. Neander, *Plant.* I. 483—5 (the reference is due to Ell.), has some remarks on this word all the more valuable from his Jewish experience. He says e.g. "*ταπ.* bears an immediate relation to God alone, and according to the Pauline views can be transferred to no other being; men and created beings in general are not its objects; for humility is the sense of dependence on the Creator as such, and places the whole assemblage of created beings on a level....Yet he who is rightly penetrated with the feeling of dependence on God in reference to his whole existence and conduct, and with the nothingness of everything human while living only for oneself, will not pride himself in his abilities, but feel that they are bestowed upon him by God for a definite object, and must be used in dependence on Him; in his intercourse with others, he will bear in mind the defects, the limits, and imperfection of his own character and abilities, and his dependence, with that of all other men, on their common Lord."

πραΰτητα. Humility leads to meekness, the receptive attitude of the soul towards another when that other is in a state of activity towards it. It is exercised primarily towards God, Matt. v. 5, xi. 29, but, as receiving all things at His hands, issues necessarily in meekness towards men. Compare Trench, *Synon.* § xlii.

μακροθυμίαν. See i. 11, note. "Patience," "forbearance," the spirit of mind that excludes all irritation at the faults and failings of others; cf. 2 Tim. iv. 2.

13. ἀνεχόμενοι ἀλλήλων, "Bearing with one another." Similarly in || Eph. iv. 2 with the addition *ἐν ἀγάπῃ*. So of Christ (Matt. xvii. 17). Cf. Acts xviii. 14. So *ἀνοχή* of God, Rom. ii. 4, where *χρηστότης* and *μακροθυμία* are also predicated of Him, and iii. 25.

The present points to the continued need of the exercise of *μακροθυμία*

in this specific form, for, as is implied, we are each in some ways trying to others.

καὶ χαριζόμενοι (ii. 13, note) **ἑαυτοῖς**. Beng. notes "ἀνεχ. in offensis praesentibus, χαριζ. offensas praeteritas." For we not only tend to irritate others, but also we all sometimes do positive harm to them.

ἑαυτοῖς perhaps for variety (cf. Blass, *Gram.* § 48. 9); cf. Eph. iv. 2 with 32, 1 Pet. iv. 9, 10. "But perhaps as though the whole Church were one person, as it is actually the one Body of Christ, so that forbearance towards a fellow-Christian is forbearance towards ourselves," Beet; cf. also *v.* 16. It also readily serves as a transition to the thought that as Christ forgave us so should we forgive others.

ἐάν τις πρός τινα ἔχῃ μομφήν, "cause of complaint." *μομφή* here only in the Greek Bible, though found in the poets. "Quarrel," A.V., is an archaism, directly from Vulg., "si quis adversus aliquem habet querelam." Compare the verb in "they were the principal motives of it, and therefore ought least to quarrel it," *The Translators to the Reader* (A.V. 1611, 11th paragraph).

καθὼς καὶ ὁ κύριος ἐχαρίσατο ὑμῖν. See notes on Textual Criticism. On *χαρίζομαι* see ii. 13, note. *ὁ κύριος* almost certainly represents Christ. Forgiveness is predicated of Christ directly only here, as it seems, in the Epistles (contrast His claim in the Gospels), yet as "neither the Father judgeth any man but He hath given all judgment unto the Son" (John v. 22), His forgiveness is, in its final form, through the Son, and it is easy to leave out of sight the ultimate source of forgiveness in the Father and think only of its immediate source in the Son (cf. Beet). In Eph. iv. 32 the fuller form is used. Moule compares Acts v. 31.

οὕτως καὶ ὑμεῖς. For the thought compare the Parable of the Unmerciful Servant, Matt. xviii. 23—35, though there is no evidence in our passage that St Paul was acquainted with it.

According to the punctuation adopted by WH, a colon after *μομφήν*, we are to understand *χαρίσασθε* after *ὑμεῖς*, and then of course a fresh imperative in *v.* 14. But it is questionable whether the force of *χαριζόμενοι* is not carried to the end of *v.* 13, the words *οὕτως καὶ ὑμεῖς* being only an emphatic resumption of the *ὑμεῖς* already included in it; cf. Bengel, "*χαριζόμενοι*...Hinc pendet, *sic etiam vos*." In this case *v.* 14 depends grammatically upon *ἐνδύσασθε* (*v.* 12). There will then of course be only a comma after *μομφήν*.

14. ἐπὶ πᾶσι δὲ τούτοις. It is tempting to interpret *ἐπί* locally "*on* all these" (cf. Matt. ix. 16), and if *ἐνδύσασθε*, *v.* 12 (see last note), were not so far off this would perhaps be justifiable. But in view of Luke iii. 20, *προσέθηκεν καὶ τοῦτο ἐπὶ πᾶσιν*, and Ecclus. xxxvii. 15,

καὶ ἐπὶ πᾶσι τούτοις δεήθητι Ὑψίστου (וְעִם כָּל־אֵלֶּה), it probably = "in addition to"; so Blass, *Gram.* § 43. 3. In any case, of course, a garment put on in addition to others will be over them. P. Ewald, however, apparently interprets the phrase as referring to an additional charge by the Apostle; in addition to what I have said—Love, etc.

τὴν ἀγάπην, i. 4, note. This marks a distinct advance on *vv.* 12, 13. For the virtues enumerated there either refer to separate acts, or to states of mind that have but partial influence on the character. They can, to some degree at least, be exercised while the heart is still but coldly affected towards others (cf. 1 Cor. xiii. 3). Therefore St Paul here demands active love to others which embraces all our relations towards them; cf. Rom. xiii. 10.

The addition of the article is due, probably, to its greater importance than the virtues mentioned in *v.* 12.

ὅ ἐστιν. See notes on Textual Criticism, as also at i. 27, ii. 17. The neuter cannot refer to the *action* of "putting on love" (B. Weiss), for this as such is not συνδ. τ. τελειότητος, but doubtless refers to ἀγάπην, "the antecedent being viewed under an abstract and generalized aspect" (Ell.; cf. Meyer). Blass' explanation is hardly different when he says (*Gram.* p. 77), "This phrase ὅ ἐστι has become as much a stereotyped formula as the equivalent τοῦτ' ἔστι (τουτέστι)." Cf. Eph. v. 5. Barn. xv. 8.

σύνδεσμος, ii. 19; Acts viii. 23; Eph. iv. 3†. In the LXX. it nowhere refers to clothing. Anarthrous, probably as predicate after the verb substantive. The article would have implied "the bond which all recognise as existing," although they may not know that love is that bond; cf. Middleton, *Gr. Art.* III. § 3. 2, cf. 5. Compare 2 Thes. iii. 17. Perhaps it is followed by the article to exclude the possibility of the τελειότης being a mere quality.

It is hard to determine whether St Paul intended the image to be that of the outer robe or of the girdle. The former, however, whether the στολή of the upper classes or the ἱμάτιον of the traveller (cf. Hastings' *Dict.* I. 625), could hardly be said to bind anything together, whereas this *is* the characteristic of the girdle. This therefore appears to be the more probable. That ζώνη is not used lies in the wish to express the fact of binding.

To interpret σύνδεσμος as = σύνθεσις, bundle, totality (cf. Ign. *Trall.* 3, σύνδεσμον ἀποστόλων) suits neither N.T. usage nor the context.

τῆς τελειότητος. Heb. vi. 1†; cf. τέλειος, i. 28, iv. 12.

(1) "Perfection" not "maturity," for the latter is inconsistent with the image of a bond. (2) Some have supposed that it refers to the perfection of the community. So, it would appear, the early

Western scribe who inserted *ἑνότητος* as a gloss. But we should have expected some hint that St Paul is passing in thought from the individual to the community. Such a hint occurs in *v.* 15[a], and the passage is definitely made in *v.* 15[b]. (3) Assuming that the perfection is that of the individual, what is the exact force of the genitive?

(i) It may be the genitive of apposition. So probably Eph. iv. 3, *ἐν τῷ συνδέσμῳ τῆς εἰρήνης*. But in our case this would either (*a*) make love = bond = perfection, i.e. love itself be perfection, which, though true in one aspect (Rom. xiii. 8—10), is suggested by nothing in our context; or (*b*) it would = love is the bond in which perfection consists; but there is then but little force in "bond," for we should expect to find a clear intimation of what is bound. In Eph. iv. 3 this is evidently the community.

(ii) It may be the subjective genitive: "love is the bond which belongs to, is the distinctive feature of perfection" (Ell.); or the genitive of quality, "a perfect bond" (P. Ewald). This is very similar to (i) (*b*), and the same objection applies.

(iii) It is probably the objective genitive in one of two senses.

(*a*) *τελειότης* is a condensed way of expressing the various graces whose state and interrelation are perfect. Love binds them, and maintains them bound, in such a way that lacking it they would cease to have perfection. For such a use of *σύνδεσμος* cf. Plato, *Rep.* x. 14, p. 616 c, which Chrysostom seems to have known, *διαλύεται γὰρ πάντα ἐκεῖνα* (i.e. *v.* 12), *ἂν μὴ μετὰ ἀγάπης γίνηται. πάντα ἐκεῖνα αὕτη συσφίγγει· ὅπερ ἂν εἴπῃς ἀγαθὸν, ταύτης ἀπούσης, οὐδέν ἐστιν, ἀλλὰ διαρρεῖ. καὶ ὃν τρόπον ἐπὶ πλοίου, κἂν μεγάλα ᾖ τὰ σκεύη, τὰ δὲ ὑποζώματα μὴ ᾖ, οὐδὲν ὄφελος κ.τ.λ.* The difficulty however is that it gives to *τελειότης* a meaning which is, no doubt, possible but strained.

(*b*) A simple explanation, at first sight, is that perfection is regarded as an abstract quality which love binds on to the virtues. Love is not perfection but its addition makes all perfect. The force of *σύν* in *σύνδεσμος* would then be "binding on perfection *with* the virtues." Such is the meaning in *συνδέω*, Heb. xiii. 3†, "as bound with" the prisoners. But though this interpretation suits *τελειότης* better, there seems to be no parallel to *this* use of *σύνδεσμος*, which when followed by a genitive of the object is spoken of as exercising its conjunctive force on that object.

On the whole (iii) (*a*) appears to present the least difficulty (cf. Lightfoot).

Before leaving this verse it is proper to notice that it suggests a curious enquiry as to the language in which St Paul thought.

(1) *τελειότης* may be expressed in Aramaic by שַׁלְמוּתָא or

שְׁלִימוּתָא, which is closely akin to שְׁלָמָא or שָׁלֹם, "peace," and indeed in Syriac often means "peace" (e.g. Pesh. 2 Cor. xiii. 11, ܘܐܠܗܐ ܕܚܘܒܐ ܘܕܫܠܡܘܬܐ, *ὁ θεὸς τῆς ἀγάπης καὶ εἰρήνης*).

Hence if St Paul was thinking in Aramaic, "perfection" (in *v.* 14) would readily suggest to him *καὶ ἡ εἰρήνη* (in *v.* 15).

In this connexion it is at least a curious coincidence, if nothing more, that while in this passage St Paul speaks of "the bond of perfection," in Eph. iv. 3 the words are "the bond of peace."

Compare for this point especially C. Taylor, *Sayings of the Jewish Fathers*, I. 19.

(2) If, on the other hand, St Paul thought in Greek, *τελειότης* may possibly have suggested to him the peculiar word of *v.* 15, *βραβευέτω*. For in the Hexaplaric fragments the Thummim of Urim and Thummim is sometimes represented by *τελειότης*, either in the plural, Ex. xxviii. 30, *τοὺς φωτισμοὺς καὶ τὰς τελειότητας* (Aq., Sym., Theod.), or the sing., Deut. xxxiii. 8, *τελειότης σου καὶ διδαχή σου* (Sym.), and the function of the Urim and Thummim appears to have been precisely that of acting as umpire, i.e. *βραβεύειν*; cf. 1 Sam. xiv. 41, LXX.

15. καὶ merely copulative, not "atque ita" (Beng.).

ἡ εἰρήνη τοῦ χριστοῦ. See notes on Textual Criticism.

The peace possessed by Christ (*εἰρήνην τὴν ἐμὴν*) and given by Him to His followers (*δίδωμι ὑμῖν*), John xiv. 27. Not primarily peace towards others but the rest of the soul that has accepted Christ's salvation. Hence St Paul at the end of the verse can join to it thanksgiving. The exact phrase occurs here only, but Phil. iv. 7 approaches it in meaning and effect.

βραβευέτω, "act as umpire." Here only in N.T. For meaning see note on *καταβραβευέτω*, ii. 18. "Wherever there is a conflict of motives or impulses or reasons, the peace of Christ must step in and decide which is to prevail" (Lightfoot).

ἐν ταῖς καρδίαις ὑμῶν. The addition is necessary to show that St Paul does not mean that the community is to appeal to the peace of Christ, but each in his own heart. This reaches further, for "such settlement of debates *there* would quite preclude all harsh conflicts *in the community*" (Moule).

εἰς ἣν καὶ ἐκλήθητε. The relative is half causal (cf. i. 18, note), and the *καὶ* "marks the introduction of an additional motive" (Alf.).

The emphasis is obtained in a different way in 1 Cor. vii. 15.

ἐν [ἑνὶ] σώματι. See notes on Textual Criticism.

ἐν states the result of the call, "into" and now "in" one body.

Compare, besides 1 Cor. vii. 15, Gal. i. 6. Eph. iv. 3, 4 illustrates both this and the connexion of thought in our passage.

If *ἐν σώματι* be read St Paul means "in a community," as contrasted with the merely individual call. If *ἑνί* be genuine he emphasizes the essential oneness of this community; cf. Rom. xii. 5. You were called to inner unity and also are in fact in external unity.

καὶ εὐχάριστοι γίνεσθε. The connexion is probably as follows: Your want of love is due in measure to lack of rest in soul, and this to not realising what has been done for you (cf. i. 12). Thankfulness has a reflex action on peace in the heart, and on love to others.

εὐχάριστος here only in N.T. In the LXX. it is found once, Prov. xi. 16, in the sense of "winning," "agreeable" (cf. the twofold meaning of "grateful"). But such a sense here, besides being very weak, is excluded by the universal use of *εὐχαριστεῖν* and *εὐχαριστία* in the N.T.

16. ὁ λόγος τοῦ χριστοῦ. See notes on Textual Criticism.

As in *v.* 15 St Paul bade his readers allow the *peace* of Christ to decide any conflict of motives, etc., so here he desires that the *word* of Christ may dwell in them. Further this indwelling of Christ's word is closely connected with thanksgiving, of which indeed it is both cause and effect.

The phrase *ὁ λόγος τοῦ χριστοῦ* is unique, but is so akin to *ὁ λόγος τοῦ κυρίου*, 1 Thes. i. 8; 2 Thes. iii. 1, and *ὁ λόγος τοῦ θεοῦ*, i. 25 (where see note), that the genitive is doubtless subjective as in those phrases. It is the word uttered by Christ, the revelation that He brought in speech and act.

ἐνοικείτω. See note on i. 19 (*κατοικῆσαι*).

ἐνοικεῖν also is used of *sin* dwelling in St Paul (Rom. vii. 17), of *God* dwelling in the believer as in a temple (2 Cor. vi. 16), of "*His Spirit*" dwelling in believers (Rom. viii. 11; 2 Tim. i. 14), and of *faith* dwelling in Timothy's grandmother and mother (2 Tim. i. 5)†.

The expression is more personified than *ὁ λόγ. [τοῦ θεοῦ] ἐν ὑμῖν μένει* (1 John ii. 14), and more comprehensive than *ἐὰν...τὰ ῥήματά μου ἐν ὑμῖν μείνῃ* (John xv. 7).

ἐν ὑμῖν. Even though St Paul is about to speak of the oral intercourse that believers are to have with one another, the force of *ἐν* is not to be weakened to mean "in you as a collective body," but must be taken in its full sense, "in your innermost being." Cf. *ὅ ἐστιν Χριστὸς ἐν ὑμῖν*, i. 27.

πλουσίως. Cf. Tit. iii. 6, 2 Pet. i. 11. Here the meaning is, Let the word be well known by you, and let much of it be well known by you, so that as you need it there may be abundance of it at your

disposal. To change the figure, be at home in the Gospel story, and let it be at home in you, so that it may be always ready for use.

ἐν πάσῃ σοφίᾳ. On each part of this phrase see the notes at i. 9.

Commentators are greatly divided upon the question of the reference of these words, whether to the following διδάσκοντες κ.τ.λ., or to the preceding. i. 28 has been taken to support either way, for while the phrase there evidently belongs to that which precedes, this is, in fact, "warning and teaching," which here follows. But Eph. i. 8, and probably c. i. 9, are in favour of joining it with the preceding words. The sense then will be that the word of Christ should dwell in them not only abundantly but in that "knowledge which sees into the heart of things, which knows them as they really are" (J. A. R. on Eph. i. 8), and this in every case which requires the exercise of such knowledge.

διδάσκοντες καὶ νουθετοῦντες. See notes, i. 28.

Observe the loose connexion of these participles with an imperative having a different subject; cf. esp. Rom. xii. 9. And see Blass, *Gram.* § 79. 10. Cf. Moulton, *Gram. Proleg.* 1906, pp. 180 sqq.

ἑαυτούς, *v.* 13, note.

ψαλμοῖς, ὕμνοις, ᾠδαῖς πνευματικαῖς. Cf. Eph. v. 19. "The datives describe the instruments of the διδαχή and νουθεσία" (Lightfoot).

Of the three synonyms ψαλμός suggests a musical accompaniment (cf. the κιθάραι of the Elders in Apoc. v. 8, where see Swete), and therefore perhaps words composed with special attention to rhythm and musical cadence, of which the O.T. Psalms and the Songs of Zechariah, Mary, and perhaps Simeon, are typical examples. ὕμνος (here and Eph. v. 19†) suggests praise to God; cf. Heb. ii. 12. ᾠδή on the other hand is a general word, used of secular songs, and therefore duly limited here by πνευματική. See further Trench, *Synon.* § lxxviii.

Observe (*a*) The use of hymns and sacred songs would naturally be taken over by the Christians from the Jews, in whose Prayer-books sacred songs have always held an important place. For quotations from Philo see Lightfoot. (*b*) St Paul is however speaking primarily of singing not in "Church," but at less formal, and apparently social meetings. There is nothing in the context to suggest the former. In order to enter into the meaning of the passage we must suppose the early Christians to be like persons who have received deep spiritual blessing at a Mission or in a Revival. Such is the sense of the greatness of the salvation they have received that all their thoughts and interests turn to spiritual things, and they readily, and as it were naturally, speak of them and praise God for His mercies,

and that in more emotional forms than ordinary speech. We indeed have been accustomed to regard such raptures as abnormal, but perhaps they are rather the earnest of the full spiritual results hereafter to be enjoyed.

ἐν χάριτι. (1) Probably "in thanksgiving," not exactly "thankfulness," gratitude, the feeling, but the act of giving thanks, the utterance itself. So τῷ δὲ θεῷ χάρις, 1 Cor. xv. 57; 2 Cor. ii. 14; cf. ix. 15; Rom. vii. 25. So also probably 1 Cor. x. 30. Cf. also the var. lect. in Phm. 7. If this interpretation be right the phrase is to be taken preferably with the preceding words. It then describes the sphere in which the teaching and warning take place—"by means of Psalms, hymns, spiritual songs in (your) utterance of praise." The article, if it had been genuine, would have defined the utterance as "yours." The following clause then naturally turns to their inmost feeling. Observe that the phrase indicates the existence of an undercurrent of thanksgiving that appeared in *v.* 15 and reappears in *v.* 17.

(2) Many expositors however, especially those who read ἐν τῇ χάριτι, translate "in grace," understanding the article either of the grace of the Spirit (or the grace brought to them at first, i. 6), or of the grace that the Colossians enjoyed. But there is nothing in the context to suggest this special mention of grace, whether it be connected with "teaching and warning," or with "singing."

(3) A few have understood χάρις here in the sense of "acceptableness," "sweetness" (cf. iv. 6), joining it either with what precedes (so Luther, "Lehret und vermahnet euch selbst mit Psalmen und Lobsängen und geistlichen *lieblichen* Liedern," and Tyndale, "and spretuall songes which have favour with them") or with what follows. So Davenant and Grotius and especially Reiche (quoted by Abbott), "recte et perspicue ἐν χάριτι ᾄδοντες ii dicuntur, qui carmina sacra cantant et modulantur venuste, decore, suaviter, ita ut etiam cultioribus et pulchri sensu praeditis placeant."

But this may be regarded rather as a conceit than a serious interpretation; St Paul was not training a choir.

ᾄδοντες ἐν ταῖς καρδίαις ὑμῶν. ᾄδω is found in the N.T., ||Eph. v. 19; Rev. v. 9, xiv. 3, xv. 3 only. Probably it does not, strictly speaking, qualify διδάσκοντες κ.τ.λ., but adds a fresh and independent form in which the indwelling of Christ's word shows itself.

ἐν (1) Perhaps instrumental "singing *with* your hearts." Such, apparently, is the meaning of the simple dative in the parallel passage, Eph. v. 19; cf. Judith xvi. 2, ᾄσατε τῷ κυρίῳ ἐν κυμβάλοις. In that case St Paul lays stress only on the heart-reality of this singing.

(2) But probably local, "singing *in* your hearts," suggesting not

only reality but also silence. Observe that if Christ's peace is umpire there (*v.* 15) songs will easily arise there.

On καρδίαις cf. ii. 2.

τῷ θεῷ. In contrast to teaching man by external utterance, as in the earlier part of the verse. Not τῷ κυρίῳ (||Eph.), which would have been ambiguous here. The Father is the final aim of everything, including praise and thanksgiving, *v.* 17.

17. **καὶ πᾶν**, "and everything." As he thinks of the song going up in the heart to God he passes on to the spirit that should animate the whole life. No detail is to be excluded as common, but each and all to be done in the name of the Lord Jesus. Parts of this thought are expressed in *v.* 23 (τῷ κυρίῳ), and 1 Cor. x. 31 (εἰς δόξαν θεοῦ).

The construction of πᾶν κ.τ.λ. is probably, to quote Meyer, "the absolute nominative, placed at the beginning with rhetorical emphasis, and syntactically independent."

ὅτι ἐὰν ποιῆτε. Wider than ὃ ἐὰν ποιῆτε, *v.* 23. Cf. 1 Cor. xvi. 2.

On ἐάν for ἄν see Blass, *Gram.* § 65. 7, and in particular Moulton, *Gram. Proleg.* 1906, pp. 42 sq.

πάντα. (1) This takes up the preceding πᾶν ὅτι ἐάν, and regarding the sense rather than the form is naturally plural.

(2) It is accusative governed by ποιεῖτε understood from ποιῆτε. Cf. 2 Cor. v. 13; Mark xiv. 29. See Blass, *Gram.* § 81. 1.

ἐν ὀνόματι κυρίου Ἰησοῦ. The exact phrase appears to occur here only. (1) It probably means "as representing" Christ. Deissmann, *Bible Studies*, pp. 197 sq., quotes a papyrus of 37 A.D. in which an oath of fealty to the Emperor Caligula taken by the inhabitants of Assos in Troas is signed by five πρεσβευταί, after which group of names occur the concluding words: οἵτινες καὶ ὑπὲρ τῆς Γαίου Καίσαρος Σεβαστοῦ Γερμανικοῦ σωτηρίας εὐξάμενοι Διὶ Καπιτωλίῳ (sic) ἔθυσαν τῷ τῆς πόλεως ὀνόματι, i.e. as representing the city. (2) Chrysostom explains it as in every act calling on Christ for help (αὐτὸν καλῶν βοηθόν).

Observe ἐν ὀνομ. κυρίου Ἰησοῦ. For ἐν ὀνόμ. χριστοῦ would not equally have suggested the personal life of Jesus of Nazareth as our pattern (cf. St Paul's use of "Jesus" in 2 Cor. iv. 10—14; 1 Thes. iv. 14), and ἐν ὀνόμ. Ἰησοῦ would not have suggested His unique character and His present claim and power (cf. 2 Cor. iv. 14).

εὐχαριστοῦντες, i. 3, 12; cf. *v.* 15.

τῷ θεῷ πατρί. Cf. i. 3, note.

Here probably the Fatherhood has no primary reference to Christ, but to the Colossians. They are to thank Him who is both God and Father, the object of all reverence and the source of all love.

δι' αὐτοῦ. Thus this clause means that St Paul will have the joyful tone of the Colossians' lives (*v.* 16), and their performance of every act in Jesus' name, united to conscious reference to God who gives all, this thanksgiving itself being only acceptable by means of the Lord Jesus. Cf. Heb. xiii. 15.

18—iv. 1. *The social relations of a household.*

vv. 18—19. Wives and Husbands.
vv. 20—21. Children and Fathers.
v. 22—iv. 1. Slaves and Masters.

(*v.* 18) Wives! subject yourselves to your husbands, as is, after all, fitting in the Lord; (*v.* 19) Husbands! Love your wives and be not severe to them.

(*v.* 20) Children! obey your parents in all things, for this complete obedience is well pleasing in the Lord; (*v.* 21) Fathers! Be not exasperating to your children, lest they be discouraged.

(*v.* 22) Slaves! obey in all things your earthly lords, not in acts of eye-service as pleasers of men, but with a simple, single, aim, fearing the one Lord. (*v.* 23) Whatever ye do, carry it out willingly as to the Lord and not men, (*v.* 24) knowing, as you do, that from the Lord you shall receive as your due the just recompense of your inheritance above. The Lord, even Christ, I say, serve. (*v.* 25) For, even though you are but slaves, he that does wrong to his earthly lord shall receive back the wrong he did—the Lord above makes no distinction, whatever your position or privileges may be. (iv. 1) Ye lords! Render on your part justice and fairness to your slaves, knowing well that you as well as they have a Lord in heaven.

18—iv. 1. *Exhortations to the constituent parts of a Household.* In each case the weaker part is mentioned first, as in || Eph. v. 22—vi. 9. Compare 1 Pet. ii. 18—iii. 7 and contrast 1 Tim. ii. 8—15.

The reason why St Paul here goes into such detail is not self-evident. It has been suggested (1) that he wishes to counteract any misunderstanding of *v.* 11, as though he were there proclaiming a social revolution; (2) that he wishes to show that whereas the false teachers urged arbitrary asceticism, he finds that "the daily round, the common task," supplies all that is needed for the manifestation of the Christian life. But (3) it is obvious that after the high, not to say transcendental, description of the basis, and the possibilities, of life in Christ, which he has given us in cc. i. and ii., it is very natural that he should point out how this life is to manifest itself in the everyday relations of family life. In *v.* 13 he has already given an instance of the way in which Christ is our example and standard.

18. αἱ γυναῖκες. On the article and nominative used as the vocative see Blass, *Gram.* § 33. 4. Moulton, op. cit. pp. 70, 235. Cf. Matt. xi. 26; Luke viii. 54. This is the typical form of the vocative in Hebrew, the article lending itself with special ease to the Hebrew love of pictorial effect.

ὑποτάσσεσθε, "subject yourselves." To children and slaves he says *ὑπακούετε* (*vv.* 20, 22), i.e. obey single commands, but here he speaks of the general attitude (compare Rom. xiii. 1), consistent with the natural state of things (1 Cor. xi. 3). Compare *ὑποτάσσεσθαι* of women in 1 Cor. xiv. 34; Eph. v. 24; Titus ii. 5; 1 Pet. iii. 1.

ὡς ἀνῆκεν, "as is fitting."

In the N.T. peculiar to this group of Epistles, Eph. v. 4; Phm. 8. In the LXX. it is used figuratively of "coming up to" and "pertaining to" either persons (1 Mac. x. 42, xi. 35 ter) or a moral notion (Ecclus. *Prol.* l. 9, *τῶν εἰς παιδείαν καὶ σοφίαν ἀνηκόντων*; 2 Mac. xiv. 8), and then of coming up to an ideal, i.e. being fit and suitable in the abstract (1 Mac. x. 40, "and I give every year 15,000 shekels of silver from the king's revenues, *ἀπὸ τῶν τόπων τῶν ἀνηκόντων*"). This last sense alone occurs in the N.T.

Observe that St Paul uses not the present but the imperfect as in Eph. v. 4 (*ἃ οὐκ ἀνῆκεν*, W.H.). "The past tense perhaps implies an essential *à priori* obligation" (Lightfoot). Gildersleeve, *Gk Synt.* § 220, seems to call such an imperfect the "Imperfect of Sudden Appreciation of Real State of Affairs." In this case the sentence would mean, "Submit yourselves to your husbands, which is, *after all*, fitting in the Lord."

ἐν κυρίῳ, *v.* 20, iv. 7 = in a life ruled by Christ.

19. οἱ ἄνδρες. On the article see *v.* 18.

ἀγαπᾶτε τὰς γυναῖκας. The command is enlarged in || Eph. v. 25—33 and reasons are added.

In this relation above all others is love the fulfilling of the law.

καὶ μὴ πικραίνεσθε πρὸς αὐτάς, "and be not severe towards them."

πικρ. is used literally in Apoc. viii. 11, x. 9, 10.

Both according to derivation and according to the use of *πικρία* (see J. A. R. on Eph. iv. 31), "be not bitter" is a natural and even here possibly right translation. But with us "bitterness" implies a deep and generally half-cynical resentment, and the usage of *πικραίνω, παραπικραίνω* in the LXX. is far from being so uniform as to make this meaning necessary, for they are frequently used to translate Hebrew words signifying "to be angry," "to provoke," etc., e.g. Ex. xvi. 20; Jer. xxxix. (xxxii.) 32; Deut. xxxii. 16 (*παραπικρ.*

B, ἐκπικρ. A). Perhaps "be not cross" or "be not severe" would meet the case best. Cf. Jos. *Antt.* v. vii. 1, Abimelech acts tyrannically *πρὸς τοὺς τοῦ δικαίου προισταμένους ἐκπικραινόμενος.*

20. τὰ τέκνα. || Eph. vi. 1—3.

ὑπακούετε, *v.* 22. See note on *ὑποτάσσεσθε, v.* 18.

τοῖς γονεῦσιν. In contrast to a mark of the ungodly (*γονεῦσιν ἀπειθεῖς*) both then, Rom. i. 30, and in the last days, 2 Tim. iii. 2.

κατὰ πάντα. Emphatic. Such a case as that contemplated in Matt. x. 35—37 || Luke xii. 53 would not exist in a strictly Christian household, and in any case *τέκνα* implies an age with which independent thought and action are hardly consistent. The terms in the Gospels are *ἄνθρωπος, υἱός, θυγάτηρ.*

τοῦτο γὰρ, i.e. this complete obedience.

εὐάρεστόν ἐστιν, "well-pleasing." The compound adjective, verb and adverb are peculiar to St Paul and the Epistle to the Hebrews. Ct. *ἀρεστός* in St John (viii. 29 and 1 John iii. 22) and Acts (vi. 2, xii. 3). In || Eph. vi. 1 obedience is called *δίκαιον*, here it is regarded as giving pleasure. To whom is not stated, presumably to any and all who see it, including of course Him to whom the very springs of our actions are open, Heb. iv. 12, 13.

ἐν κυρίῳ. Cf. *v.* 18. It is impossible to follow the Peshitta in translating "before our Lord" (cf. Heb. xiii. 21, *τὸ εὐάρεστον ἐνώπιον αὐτοῦ*; cf. 1 John iii. 22). It, however, probably read *τῷ κυρίῳ*; cf. its translation of Eph. v. 10.

21. οἱ πατέρες. The change from *γονεῖς* (*v.* 20) seems to forbid the inclusion of mothers here (contrast Heb. xi. 23), who are too in a distinctly subordinate position to fathers, and therefore have, strictly speaking, less effect upon the temper of the children.

μὴ ἐρεθίζετε. See notes on Textual Criticism.

Elsewhere in N.T. 2 Cor. ix. 2 only, and there in a good sense. It is but slightly different from *παροργίζειν*, || Eph. vi. 4, which apparently signifies irritation of a less deep and more transitory kind. *ἐρεθ.* in Aquila (Prov. xv. 18, xxviii. 25) and Symmachus (Prov. xxix. 22) = stir up strife, in 1 Mac. xv. 40 = stir up the people, i.e. to invade Judah. The only passage in the Greek Bible at all closely resembling the usage here is 2 Mac. xiv. 27, *ὁ δὲ βασιλεὺς ἔκθυμος γενόμενος καὶ ταῖς τοῦ παμπονήρου διαβολαῖς ἐρεθισθεὶς*, "and the king, falling into a rage, and being exasperated by the calumnies of that most wicked man" (R.V.). Observe the present tense; it is the continuance of exasperating acts that leads to the result deprecated.

ἵνα μὴ ἀθυμῶσιν. *ἀθυμεῖν* here only in N.T. Compare Deut. xxviii. 65, *καὶ δώσει σοι Κύριος ἐκεῖ καρδίαν ἀθυμοῦσαν* (A), where B has *καρδ.*

ἑτέραν ἀπειθοῦσαν; Judith vii. 22, *καὶ ἠθύμησεν τὰ νήπια αὐτῶν*; Symmachus, Ps. ci. (cii.) 1, *προσευχὴ τῷ πτωχῷ, ἐν τῷ ἀθυμεῖν αὐτόν*.

It = the deep discouragement that persons have, especially children, when they find that they can do nothing right. All subsequent commentators quote Bengel's words: *ἀθυμία, fractus animus*, pestis juventutis.

22—iv. 1. *Slaves and Masters.*

Δοῦλοι must have formed a large proportion of the believers in St Paul's days, and their behaviour to their masters (whether Christians or not) must have been an important matter, if Christianity was to show itself capable of winning all classes.

St Paul of course had special reasons for enlarging on this subject in his Epistle to the Colossians. He did not wish to be thought to condone Onesimus' fault of running away, much less that of stealing (as it appears), and yet he desired to show the possible nobility of even the slave life. Hence the net result of these verses is to maintain the status quo of slaves (in contrast to any revolutionary scheme based on such a passage as *v.* 11, *ὅπου οὐκ ἔνι...δοῦλος, ἐλεύθερος*) and indeed to improve the character of the service rendered by putting each slave (still quâ slave) into direct relation to a higher Master. Cf. 1 Pet. ii. 18—25.

The connexion of the verses is as follows:

(22) He bids them obey thoroughly, because they fear the one Master, (*v.* 23) working with free impulse as to Him, (*v.* 24) knowing that He (at any rate) will pay fully (in their case the Inheritance). Therefore (St Paul sums up) serve the true Master, Christ. (*v.* 25) For a slave who does wrong shall be punished impartially. (iv. 1) The reciprocal duties of masters, justice and equity, for they too are under Christ.

22. οἱ δοῦλοι, ὑπακούετε, *v.* 20, note.

τοῖς κατὰ σάρκα κυρίοις. For *κατὰ σάρκα*, describing earthly relationships, see Rom. ix. 3. The phrase both insists on the reality of visible facts (cf. Rom. xiii, 1), and hints at there being something else, a Master not *κατὰ σάρκα*.

Chrys. explains it only in part, when he says that these masters are over their bodies only, and that only for a time, *τὸ κρεῖττόν σου ἡ ψυχὴ ἠλευθέρωται, φησί· πρόσκαιρος ἡ δουλεία.*

μὴ ἐν ὀφθαλμοδουλίαις. || Eph. vi. 6†, *κατ' ὀφθαλμοδουλίαν*. The plural suggests various acts of eye-service; cf. Jas. ii. 1, iv. 16. This is the earliest known example of the word.

ὡς ἀνθρωπάρεσκοι, cf. note on i. 10, *ἀρεσκίαν*.

|| Eph. vi. 6†. Earlier than this only Ps. lii. (liii.) 6, *ὅτι ὁ θεὸς διεσκόρ-*

πισεν ὀστᾶ ἀνθρωπαρέσκων, where the LXX. appears to have read חָנֵף, "hypocrite," instead of the Massoretic חֹנָךְ, and Pss. Sol. iv. 8, 10, ἀνακαλύψαι ὁ θεὸς τὰ ἔργα ἀνθρώπων ἀνθρωπαρέσκων...ἐν τῷ ἐξαίρεσθαι... ἀνθρωπάρεσκον λαλοῦντα νόμον μετὰ δόλου, which brings out the flattery implied in the word. Mere obsequiousness may conceal contempt or malice (see Moule). Compare Gal. i. 10.

ἀλλ' ἐν ἁπλότητι καρδίας. || Eph. vi. 5.

ἁπλοῦς is strictly "without folds," "single" as contrasted with "plicate," thus exactly opposed to πολύπλοκος; Job v. 13, βουλὴν δὲ πολυπλόκων ἐξέστησεν. By an easy transition it = in Plato, *Rep.* VIII. 4. 547 E, "non-compound." Thus the substantive brings out the singleness of aim (cf. Matt. vi. 22), the simplicity of will and purpose in the heart, in contrast to double motives. So 1 Chron. xxix. 17, ἐν ἁπλότητι καρδίας προεθυμήθην πάντα ταῦτα: Wisd. i. 1, ἐν ἁπλότητι καρδίας ζητήσατε αὐτόν. Compare an inscription "found near Sunium, not earlier than the imperial period," which after warning persons against sacrificing in the temple without fulfilling certain purifications, adds καὶ εὐείλατος γένοι[τ]ο ὁ θεὸς τοῖς θεραπεύουσιν ἁπλῇ τῇ ψυχῇ (Deissmann, *Bible Studies*, p. 258).

φοβούμενοι τὸν κύριον. See notes on Textual Criticism.

Serving your many earthly masters thoroughly because you fear the One. Only here has φοβεῖσθαι, when used of religious "fear," Christ (*v.* 24) for its object. Compare Eph. v. 21.

23. ὃ ἐὰν ποιῆτε. This and the two following verses are an explanation and expansion of φοβούμενοι τὸν κύριον.

ἐκ ψυχῆς. || Eph. vi. 6. Referring not to singleness of purpose (*v.* 22), but to ready impulse in contrast to external constraint (cf. Delitzsch *Psychol.* p. 241 Eng. Trans.), "Worke ye of will" (Wyclif).

ἐργάζεσθε. In connexion with ποιεῖν, also in John vi. 28; 3 John 5. Of the two ποιεῖν appears to be the more general word, ἐργάζεσθαι to indicate result ("do your work"), not merely toil and fatigue as such (κοπιάω, i. 29).

ὡς τῷ κυρίῳ καὶ οὐκ ἀνθρώποις. || Eph. vi. 7. The οὐκ sharply contrasts men with the Lord. They are of course to be serving their earthly masters, but these as such are as nothing compared with Him whom they serve when serving them.

24. εἰδότες, cf. iv. 1; Phm. 21; || Eph. vi. 8.

Especially of what is known long since, known as a fundamental proposition, e.g. Rom. v. 3; 1 Cor. xv. 58; 2 Cor. i. 7; Gal. ii. 16.

Here giving a reason for hearty work.

ὅτι ἀπὸ κυρίου, i.e. Christ, as everywhere in *v.* 18—iv. 1.

‖ Eph. vi. 8 has παρὰ κυρίου, i.e. receiving at His hands. ἀπό is general, the direct agent or means is simply not stated.

The absence of the article is perplexing. (*a*) Lightfoot interprets "a master" (iv. 1), calling attention to the fact that the article "is studiously inserted in the context, *vv.* 22—24, τὸν κύριον, τῷ κυρίῳ, τῷ κυρίῳ." (*b*) But κύριος so easily loses its article (e.g. *vv.* 18, 20) when the English translation must still be "the Lord" that this is perhaps preferable here. Compare 1 Cor. vii. 22.

ἀπολήμψεσθε. Perhaps "receive to the full"; cf. Luke xvi. 25, but probably "receive as due"; cf. Luke vi. 34, and, on the whole, Rom. i. 27.

τὴν ἀνταπόδοσιν. Here only in N.T. but ἀνταπόδομα, Luke xiv. 12; Rom. xi. 9†.

"The just recompense...the double compound involves the idea of 'exact requital'" (Lightfoot). Compare the note on ἀνταναπληρῶ, i. 24. The point of this statement is that slaves were not, strictly speaking, paid for their work, and could have no inheritance.

τῆς κληρονομίας. Gen. of apposition. The Christian inheritance is here placed in the future. For its being also present see Hort on 1 Pet. i. 4. That κληρ. does not imply hereditary succession, but 'sanctioned and settled possession,' see (besides Hort) Dalman, *Words of Jesus*, p. 125.

τῷ κυρίῳ Χριστῷ. Observe (1) St Paul here first defines whom he means by "the Master." (2) In *v.* 17 appealing to the example of our Lord's life on earth he said κυρίου Ἰησοῦ, but here when speaking of His present majesty and authority he says τ. κυρ. Χριστῷ.

δουλεύετε. Almost certainly imperative. Recalling ὑπακούετε (*v.* 22) and ἐργάζεσθε (*v.* 23) with its appended reason (its participial clause). St Paul sums up his charge in one phrase—"Serve the Master, Christ." He then appends a reason for this, *v.* 25.

With the right reading (no γάρ in *v.* 24, and γάρ instead of δέ in *v.* 25) δουλεύετε if indicative is insipid and even tautological. The following γάρ would then refer not to δουλεύετε but to the general command, *vv.* 22—24ᵃ.

25. ὁ γὰρ ἀδικῶν κομίσεται ὃ ἠδίκησεν. Does St Paul here desire (1) to *encourage* the slaves by reminding them that if they are ill-treated their masters will be punished in due course by God, or (2) to *warn* them that even if a slave does wrong his ill action will not be overlooked by God, or (3) to definitely include both objects?

Of these (2) alone seems to carry on the thought of the preceding verses; for St Paul has bid them obey their masters according to the flesh, and that with simplicity of aim and willingness of purpose,

with an eye all the time to the great Master, who will reward, and (*v.* 25) will punish. In this case *ἀδικῶν*, *ἠδίκησε* = wrong doing, i.e. towards the master (cf. Phm. 18, *εἰ δέ τι ἠδίκησέν σε*), though the object is not expressed. The participle is hardly absolute as in Rev. xxii. 11. It is quite possible that St Paul's words in Phm. suggested to him this phrase in what was almost the covering letter.

κομίσεται. "*κομίζομαι* often in all Greek and always in the N.T. means not simply to receive but to receive back, to get what has belonged to oneself but has been lost, or else promised but kept back, or to get what has come to be one's own by earning" (Hort on 1 Pet. i. 9). Cf. 2 Cor. v. 10. Also || Eph. vi. 8. For the thought of *v.* 25a we might compare 2 Pet. ii. 12, 13 if we could be sure of the text either in the T.R. or W.H., *ἐν τῇ φθορᾷ αὐτῶν καὶ φθαρήσονται, ἀδικούμενοι* (*κομιούμενοι* T.R.) *μισθὸν ἀδικίας*, but see Bigg there.

ὃ ἠδίκησεν. Aorist as looking back from time of *κομίσεται*.

καὶ οὐκ ἔστιν προσωπολημψία, "and there is no respect of persons." He thus clinches his argument as to the need of the most conscientious obedience. But who are they of whom he is thinking? Primarily, as it seems, the various classes and individuals among the slaves. For slaves throughout the Roman Empire and perhaps especially in the East were not like the negro slaves of America in a uniformly low position, but were of all kinds, holding some high, some low, places in the household. And, again, some were heathen, some Christian. It is quite intelligible that some might presume on their earthly position, others on their spiritual privileges, and serve with less thoroughness. He warns them against doing so.

But *having said οὐκ ἔστιν προσωπολημψία* the phrase itself reminds him of its applicability to masters also. He therefore naturally passes on to iv. 1. In his later epistle to the "Ephesians" he arranges his material rather differently, and after stating that good actions shall be repaid to each, whether *δοῦλος* or *ἐλεύθερος* (not *κύριος*), warns the masters to treat their slaves properly, knowing that the Master of both parties is in heaven, and is absolutely impartial (Eph. vi. 8, 9).

On the word *προσωπολημψία* see especially Mayor's note on Jas. ii. 1, who says "in its strict sense the Greek would mean to accept the outside surface for the inner reality, the mask for the person," thus giving a secondary meaning to the word *πρόσωπον*. Hence perhaps it is that the compound has *always* a bad sense in the N.T. (it does not occur as a compound in the LXX.), but it is a fair literal translation of the Hebrew מָשׂא פָּנִים, strictly "lifting up" or "accepting the face," which itself has a bad sense in 2 Chron. xix. 7†, as has also

the verbal phrase in Job xxxii. 21; Deut. x. 17, al. Probably in the first instance the reference was to permitting a prostrate suppliant to literally lift up his face. The permission in an individual case would often seem arbitrary, and in many cases would be due in fact to other reasons than pure justice. Compare Mal. ii. 9, *ἀνθ' ὧν ὑμεῖς οὐ φυλάσσεσθε τὰς ὁδούς μου ἀλλὰ* **ἐλαμβάνετε πρόσωπα** *ἐν νόμῳ.*

Before leaving this verse it is perhaps worth calling attention to the possibility that *vv.* 24, 25 contain reminiscences of Ecclus. xxxii. (xxxv.) 13—16: *ὅτι Κύριος* **ἀνταποδιδούς** *ἐστιν, καὶ ἑπταπλᾶ ἀνταποδώσει σοι.* (14) *μὴ δωροκόπει, οὐ γὰρ προσδέξεται.* (15) *καὶ μὴ ἔπεχε θυσίᾳ* **ἀδίκῳ,** *ὅτι Κύριος κριτής ἐστιν, καὶ* **οὐκ ἔστιν** *παρ' αὐτοῦ δόξα προσώπου.* (16) *οὐ* **λήμψεται πρόσωπον** *ἐπὶ πτωχοῦ, καὶ δέησιν* **ἠδικημένου** *εἰσακούσεται.* The Greek is a sufficiently close translation of the Hebrew.

CHAPTER IV.

3. **θύραν τοῦ λόγου.** A interprets by adding *ἐν παρρησίᾳ*.

τὸ μυστήριον τοῦ χριστοῦ. B*L read *τοῦ θεοῦ* with a few cursives, aeth. and this is possibly right, though a commoner expression (vide Lightfoot, p. 315 n.).

8. **ἵνα γνῶτε τὰ περὶ ἡμῶν.** So (ℵ*)ABD*F^{gr}GP. *ἵνα γνῷ τὰ περὶ ὑμῶν* Text. Rec. with ℵ^{c}CD^{bc}KL vulg. Syrr. The external evidence leaves no doubt that the former is right.

9. **τὰ ὧδε.** G vulg. Jer. Ambrst. add *πραττόμενα*, "a gloss which looks as if it had originated in the Latin, which could not literally render *τὰ ὧδε*" (Abbott).

12. **σταθῆτε.** So ℵ*B. *στῆτε* Text. Rec. with ℵ^{c}ACD, etc., the commoner form.

πεπληροφορημένοι ℵABCD*G Syr.$^{Harcl. mg}$. *πεπληρωμένοι* Text. Rec. with D^{c}KLP Pesh. Syr.$^{Harcl. text}$ Syr.$^{pal.}$ Chr. commoner and easier.

13. **πολὺν πόνον** ℵABCP Syr^{pal} (ut vid.). *πολὺν κόπον* D*G. *ζῆλον πολύν* Text. Rec. with KL, etc. Other readings are *πολὺν ζῆλον* D^{bc}; *πολὺν πόθον* 10. 31 al.; *πολὺν ἀγῶνα* 6. 67**. External evidence determines for the first, and *ζῆλον* would not have caused such variations.

15. **Νύμφαν.** See Commentary.

τὴν κατ' οἶκον αὐτῆς ἐκκλησίαν. *αὐτῆς* is read by B 67**, *ejus* Old Lat. Vulg. Syr^{pal}. *αὐτοῦ* Text. Rec. with DFGKL, etc., Pesh. Chr. The Syriac versions have the singular (see Lightfoot). *αὐτῶν* ℵACP memph (see Lightfoot). See Commentary.

16. **τὴν ἐκ Λαοδικίας.** *τὴν ἐν Λαοδικείᾳ* is read by G Syr^{pal}.

18. **ἡ χάρις μεθ' ὑμῶν,** ℵ*ABCF^{gr}G Ambrst. Text. Rec. adds *ἀμήν* with ℵ^{c}DKLP, etc., Syr^{pal}.

Subscription. The simplest and apparently most original form is *πρὸς κολασσαεῖς* ℵB*C. To this A adds *ἀπὸ Ῥώμης*, B^{c} *ἐγράφη ἀπὸ Ῥώμης*. The Text. Rec. has *πρὸς Κολασσαεῖς ἐγράφη ἀπὸ Ῥώμης διὰ Τυχικοῦ καὶ Ὀνησίμου*, with KL, etc. The Boh. adds *καὶ Μάρκου*, but curiously says that it was written at *Athens*. 37. 116 and a few other cursives say *διὰ Τυχικοῦ καὶ Τιμοθέου καὶ Ὀνησίμου*.

1. **οἱ κύριοι.** St Paul here addresses the masters. Compare the parallel passage Eph. vi. 9. For the connexion of this verse with c. iii. see note on iii. 25.

τὸ δίκαιον. Cf. Matt. xx. 4; Luke xii. 57.

καὶ τὴν ἰσότητα. *ἰσότης* occurs in the Greek Bible only in two obscure renderings (due apparently to falsely deriving an uncommon Hebrew word from an Aramaic root) of Job xxxvi. 29; Zech. iv. 7, and in 2 Cor. viii. 13, 14.

(1) In this last passage *ἰσότης* seems clearly to mean "equality," and Meyer interprets it so in our passage also. According to this view St Paul bids the masters "regard and treat the slaves as equals," not of course socially as though slavery were to be abolished, but conceding to them "the parity (égalité) implied in the Christian *ἀδελφότης*." Cf. Phm. 16, *οὐκέτι ὡς δοῦλον ἀλλὰ ὑπὲρ δοῦλον, ἀδελφὸν ἀγαπητόν*. If *ἰσότης* necessarily meant equality this strained interpretation might pass, but this is not the case.

(2) Others have thought that it means impartiality and equality in the treatment of individual slaves (cf. note on *προσωπολημψία*, iii. 25), but this also is to read too much into the phrase.

(3) Lightfoot is almost certainly right in translating "equity" or "fairness" and considering it a synonym of *τὸ δίκαιον*. Among his quotations may be mentioned Philo, *de Creat. Princ.* 14 (II. p. 373), *ἔστι γὰρ ἰσότης...μήτηρ δικαιοσύνης*, and Clem. Alex. *Strom.* VI. 6 (p. 764), *μετὰ δικαιοσύνης καὶ ἰσότητος τῆς πρὸς τοὺς ἐπιστρέφοντας*. "Thus in Arist. *Eth. Nic.* v. 1, *τὸ δίκαιον* and *τὸ ἴσον* are regarded as synonymes, and in Plut. *Mor.* p. 719 the relation of *ἰσότης* to *δικαιότης* is discussed."

Of course observe that *τὸ δίκαιον* alone would not be sufficient. There are many details of action between master and slave (and between modern master and servant or workman) which may be strictly "just," and yet lack that "equity" which is essential to a thoroughly happy and Christian relation between employers and employed.

τοῖς δούλοις παρέχεσθε, "render on your part." In this "dynamic" or "intensive" middle "the reference to the powers put forth by the subject is more distinct than in the active, which simply states the action" (Ell.). Compare Acts xix. 24.

εἰδότες, iii. 24.

ὅτι καὶ ὑμεῖς, i.e. as well as they.

ἔχετε κύριον ἐν οὐρανῷ. Compare 1 Cor. vii. 22.

2—6. *Prayer* (*vv.* 2—4) *and speaking for Christ* (*vv.* 5—6).

(*v.* 2) In prayer be persevering, ever alert in it, combining it with

thanksgiving; (*v.* 3) praying at the same time not for yourselves alone but also for us, that God may open for us a way for His message to pass on, that thus we may be able to speak of Christ's revelation (which man could never have learned, and because of which I am now lying bound), (*v.* 4) that I may make it known in accordance with the commission laid upon me.

(*v.* 5) But is it only I who must speak? You must do so also. Walk in practical Christian wisdom towards the many who are outside the brotherhood, buying back at the expense of your self-denial, etc., the present time to its rightful use. (*v.* 6) As an important part of such wisdom let your speech be always spoken in God's grace (this is the salt that must accompany every sacrifice), and thus you will know how best to answer each person that addresses you.

2. τῇ προσευχῇ. Generic. Contrast *v.* 12. Probably suggested by the thought of appealing to the one Master in heaven.

προσκαρτερεῖτε. Rom. xii. 12; Acts i. 14, vi. 4.

The "staunchness" of *καρτερέω* (cf. Heb. xi. 27†) is modified by *πρός* to mean "persevering attendance." Thus Mark iii. 9; Acts x. 7. It is thus the opposite of *ἐνκακεῖν* (Luke xviii. 1), and is similar to (though more vivid than) *ἀδιαλείπτως προσεύχεσθε*, 1 Thes. v. 17. As a colloquial translation we might say "Stick to prayer." In ‖ Eph. vi. 18 the substantive is employed.

γρηγοροῦντες, "alert" ("a l'herte, i.e. on the watch," Skeat). Often misinterpreted as though it were a charge to be watching for the answer to prayer. In reality St Paul is warning against drowsiness (1 Thes. v. 6), inattention, and sluggishness in either the act or the habit of prayer. ‖ Eph. vi. 18, *ἀγρυπνοῦντες*.

ἐν εὐχαριστίᾳ. On *εὐχαριστία* see ii. 7 and i. 3, notes. Either marking the state in which they, as vigilant people, must be, or, more probably, "specifying the particular *accompaniment* or concomitant act with which *ἡ προσ.* was to be associated" (Ell.).

Beet well says "ceaseless prayer combined with ceaseless praise was the atmosphere of St Paul's spiritual life." Chrysostom on this passage gives a beautiful prayer of a certain saintly man whom he knew, which begins with thanksgiving for all kinds of treatment, good or evil.

3. προσευχόμενοι ἅμα καί, i.e. at the same time as you are praying for yourselves. Other examples of *ἅμα καί* in the N.T. are Acts xxiv. 26; 1 Tim. v. 13; Phm. 22†.

περὶ ἡμῶν. Not only St Paul (contrast *δέδεμαι*, infra) but also Timothy (i. 1), and perhaps others working with St Paul, e.g. Epaphras (*vv.* 12, 13) and the *συνεργοί* in *vv.* 10, 11.

For other examples of St Paul begging the prayers of those to whom he is writing see, besides Eph. vi. 19, 20, 1 Thes. v. 25; 2 Thes. iii. 1; Rom. xv. 30.

ἵνα. Not fully final, but weakened after προσεύχομαι; cf. i. 9.

ὁ θεὸς ἀνοίξῃ ἡμῖν τὴν θύραν τοῦ λόγου. In view of the || Eph. vi. 19, it is very tempting to explain the phrase here "that God may open for us the power of speech," i.e. give us liberty of utterance. But θύρα in the N.T. is rather the opportunity; cf. 1 Cor. xvi. 9; 2 Cor. ii. 12; Rev. iii. 8 (on which see Ramsay, *Epp. to the Seven Churches*, p. 404). ὁ λόγος (cf. Gal. vi. 6, al.) will then be the Gospel message, the meaning of the phrase being that God will open for us a way for the Gospel to pass on. The immediate reference is probably to his being now a prisoner and therefore unable to carry out, as he would like, his work of preaching the Gospel.

λαλῆσαι. Stating the aim of this "opening."

τὸ μυστήριον (i. 26, 27, ii. 2, notes) **τοῦ χριστοῦ**, Eph. iii. 4†. See notes on Textual Criticism. Almost certainly not objective, "the secret about Christ," but subjective, "brought by Christ." Compare ὁ λόγος τοῦ χριστοῦ, iii. 16. It nearly = the revelation brought by Christ, but while that term would have regarded the fact from the side of God, this is rather from that of the limitation of human knowledge according to its mere natural powers.

That St Paul uses the term with special reference to the reception of the Gospel by the Gentiles see i. 27.

δι' ὅ. His faithfulness in insisting on this μυστήριον, releasing as it did men from the obligation of the Law and thus including the free admission of Gentiles to full religious privileges, was the ultimate cause of that opposition by the Jews which ended in his being a prisoner.

καὶ. Hardly "even," laying stress on the magnitude of the privation, but "also," marking the correspondence either between the message and the personal effect of preaching it, or, more probably, between his wish for liberty (ἵνα...ἀνοίξῃ κ.τ.λ.) and the state in which he now is.

δέδεμαι. || Eph. vi. 20.

4. **ἵνα φανερώσω αὐτὸ.** Dependent on ἵνα ὁ θεὸς ἀνοίξῃ κ.τ.λ. but expressing more finally than λαλῆσαι the result of the gift of such opportunity.

Chrysostom and Bengel thinking of St Paul preaching as a prisoner join it with δέδεμαι, but this is to miss the point of the passage.

φανερόω is chosen as correlative to μυστήριον. A secret told is made known. Compare also notes at i. 26, iii. 4. It thus hints at

the world's lamentable ignorance of the blessed contents of the *μυστήρ. τοῦ χρ.* λαλῆσαι, *v.* 3, merely expressed St Paul's act in itself.

ὡς δεῖ με λαλῆσαι. Probably referring to the necessity laid upon him of preaching the Gospel, 1 Cor. ix. 16. He felt that this commission could not be carried out properly so long as he was in prison. In ‖ Eph. vi. 20 the reference is apparently to his freedom of speech, and perhaps his use of right arguments, whether he was in prison or not.

5. In *vv.* 5, 6 St Paul turns to the thought of their own part in spreading the knowledge of Christ (*a*) by life (*v.* 5), (*b*) by word (*v.* 6).

ἐν σοφίᾳ (i. 9, iii. 16, notes) **περιπατεῖτε** (i. 10, note). Practical Christian wisdom must mark their whole attitude towards outsiders.

πρὸς with *περιπατεῖν*, 1 Thes. iv. 12†, which has in this figurative sense lost all idea of motion. *πρὸς* here marks the attitude towards *τοὺς ἔξω*.

τοὺς ἔξω. Though *οἱ ἔξωθεν*=foreigners in classical Greek (see references in Lidd. and Scott) this phrase was probably taken over by St Paul from Judaism. For the Jews distinguished sharply (1) between cities within the holy land and those outside it. The latter belong to חוּצָה לָאָרֶץ, "that which is outside the land"; cf. Acts xxvi. 11; (2) between persons who enjoyed the privileges of Judaism and those who were outside it. These latter were הַחִיצוֹנִים. So of Jewish heretics, *Meg.* Mishna, iv. 8 (=Talm. Bab. *Meg.* 24[b])—cf. also Swete on Mark iv. 11—and of non-canonical books, *Sanh.* Mishna, xi. (x.) 1.

Similarly *οἱ ἐκτός* in Ecclus. *Prol.* l. 4. For *οἱ ἔξω* see Mark iv. 11; 1 Cor. v. 12, 13; 1 Thes. iv. 12. Cf. 1 Tim. iii. 7.

τὸν καιρὸν. Not "time" generally (*χρόνος*), nor probably "opportunity" (see next note), but "the present time," as in 1 Cor. vii. 29; Rom. xiii. 11. That this was intended in ‖ Eph. v. 16 seems clearly shown by the additional words there, *ὅτι αἱ ἡμέραι πονηραί εἰσιν*.

ἐξαγοραζόμενοι. Occurring in N.T. only twice in Gal. besides our present passage and ‖ Eph. v. 16. (1) In Gal. it clearly=redeem, buy out from another power into (as the connotation is) freedom (Gal. iii. 13, iv. 5). So here, as in Eph., the thought probably is "buying back (at the expense of personal watchfulness and self-denial) the present time, which is now being used for evil and godless purposes (cf. *πονηραί*, Eph., with 1 John v. 19), to its legitimate freedom in Christ."

(2) The other possible rendering is "buying up the opportunity." Compare Ramsay (Hastings' *D.B.* v. p. 151), "He sums up in three

Greek words his counsel to the Colossians and the Asians generally, when he urged them to 'make their market to the full of the opportunity which their situation offered them.'" And this suits the context of Col. but not of Eph. But the sense given to the verb, though valid in Polyb. III. 42. 2, *ἐξηγόρασε παρ' αὐτῶν τά τε μονόξυλα πλοῖα πάντα κ.τ.λ.* (vide Lightfoot), is not that of Gal.

It occurs only once in LXX., Dan. ii. 8, *ἐπ' ἀληθείας οἶδα* (*ἐγώ*, Theod.) *ὅτι καιρὸν ὑμεῖς ἐξαγοράζετε*, in the sense apparently of buying out time (generally, i.e. gaining time) at the cost of their questions.

On the phrase see further J. A. R. on Eph. v. 16.

6. **ὁ λόγος ὑμῶν.** A subdivision of the general attitude to be taken towards unbelievers (*v.* 5).

πάντοτε ἐν χάριτι. *χάρις* when connected with *λόγος* (cf. Eccles. x. 12), and especially when also connected with *ἅλς*, would suggest to an ordinary Greek reader "pleasingness." But to St Paul (who never, as it seems, uses it merely in that sense; on iii. 16 see there) *χάρις* much rather suggested "grace." Hence it is probable that St Paul here intended his Christian readers to understand his words to mean "Let your speech be always with grace," clothed in that Divine gift of spiritual power effective for yourself and others. Cf. J. A. R. on ||Eph. iv. 29.

ἅλατι ἠρτυμένος. Your speech must not be insipid, but pungent, agreeable to the taste of men in their right mind (Job vi. 6), and therefore useful. On the form *ἅλας* see Blass, *Gram.* § 8. 6.

εἰδέναι. The aim (cf. *λαλῆσαι*, *v.* 3), or more probably the result, of speaking *ἐν χάριτι* always.

πῶς. *τί* would have indicated the matter only, *πῶς* includes matter, form and manner.

δεῖ. Weaker than in *v.* 4. Yet moral fitness is really moral necessity.

ὑμᾶς ἑνὶ ἑκάστῳ ἀποκρίνεσθαι. *ἀποκρίνομαι* here only in the Pauline Epistles. For the thought of the whole verse cf. 1 Pet. iii. 15.

Chrys. (408 A) well says, *εἰ γὰρ ἰατρὸς οὐχ ὁμοίως πᾶσι χρήσεται τοῖς σώμασι, πολλῷ μᾶλλον διδάσκαλος.*

7—17. *Personal matters and final words.*

vv. 7—9. *The messengers commended to them.*

(*v.* 7) I said "pray for us," "I am lying bound," but you will want to know all about me. This Tychicus will tell you, who is a brother, and dear to me, and a faithful minister, who has served together with me and that in the Lord. (*v.* 8) I am sending him for the very purpose of giving you this information, that you may know about us and that he may cheer your hearts. (*v.* 9) He is accompanying

Onesimus, also a brother who is faithful and beloved, who belongs to your own city—these two will tell you everything going on here.

7. **τὰ κατ' ἐμὲ πάντα**, "all my circumstances." The order suggests that *πάντα* was almost an after-thought.

For *τὰ κατ' ἐμέ*, see, besides ||Eph. vi. 21, Phil. i. 12; Tob. x. 8; cf. Acts xxv. 14.

γνωρίσει ὑμῖν, *v.* 9, i. 27.

Τύχικος, mentioned five times in the N.T. (*a*) Acts xx. 4, 5 (*c.* A.D. 58). (*b*) our passage (*c.* A.D. 63). (*c*) || Eph. vi. 21 (*c.* A.D. 63). (*d*) Tit. iii. 12 (*c.* A.D. 67). (*e*) 2 Tim. iv. 12 (*c.* A.D. 68).

From these passages we learn that he was a native of the Roman province of Asia, but probably not of Ephesus itself (contrast the place names in Acts xx. 4, though this is not conclusive in view of Trophimus, Acts xxi. 29), and almost certainly not of Colossae (contrast the phrase used of Onesimus, *v.* 9, *ὅς ἐστιν ἐξ ὑμῶν*). He and Trophimus (and possibly the others) met St Paul at Troas on his last journey to Jerusalem, and presumably accompanied him there (cf. Acts xxi. 29). Five years later he takes St Paul's letter to the Colossians and the Circular Letter ("Ephesians") to its various recipients. Five years later again we find him with St Paul (apparently) at Nicopolis (probably in Epirus), and about to be sent to Crete. A little later St Paul in his last letter mentions that he has sent him to Ephesus again. What we know of him, that is to say, fully bears out St Paul's further description in our verse. On the occurrence of the name on inscriptions, and even occasionally in near proximity to that of Onesimus, see Lightfoot.

ὁ ἀγαπητὸς ἀδελφὸς. So of Onesimus, *v.* 9, Phm. 16, and of St Paul himself in 2 Pet. iii. 15. Compare i. 7, note on *τοῦ ἀγαπητοῦ*.

The phrase here brings out (*a*) that he was a Christian, (*b*) that he stood in close intimacy with St Paul and therefore was able to give them full information about him. Cf. Chrys. *εἰ ἀγαπητὸς, πάντα οἶδε, καὶ οὐδὲν αὐτὸν ἔκρυπτε...εἰ πιστὸς, οὐδὲ ψεύσεται· εἰ σύνδουλος, κεκοινώνηκε τῶν πειρασμῶν· ὥστε πάντοθεν τὸ ἀξιόπιστον συνήγαγεν.*

καὶ πιστὸς διάκονος, "and a faithful minister." *διάκονος* is hardly used here in its official sense (Rom. xvi. 1; Phil. i. 1; 1 Tim. iii. 8, 12 and *possibly* Col. i. 7). It doubtless refers to Tychicus' ministering to St Paul in evangelistic work; cf. Acts xix. 22. There seems to be no reason for carrying the reference of *πιστός* beyond *διάκονος*, see the two following notes.

καὶ σύνδουλος (i. 7) **ἐν κυρίῳ**. The personal Christian friendship (*ἀγαπ. ἀδ.*), and the personal ministration (*διάκ.*), are glorified by the addition of common service and that in the Lord.

8. =||Eph. vi. 22 word for word.

ὃν ἔπεμψα πρὸς ὑμᾶς. Epistolary aorist, "whom I send"; cf. Phm. 12.

ἵνα γνῶτε τὰ περὶ ἡμῶν. See notes on Textual Criticism. The alternative reading *ἵνα γνῷ τὰ περὶ ὑμῶν* makes very good sense in itself as an introduction to the following clause, but (besides the evidence of the MSS. etc.) seems too contradictory of the *εἰς αὐτὸ τοῦτο*.

Observe the progressive character of St Paul's thought about the information to be given: *v.* 7, *ἐμέ*, St Paul only; *v.* 8, *ἡμῶν*, St Paul and his fellow workers, especially Timothy; and *v.* 9, *ὧδε*, the state of affairs generally at Rome, with special reference of course to the Christian community there.

καὶ παρακαλέσῃ τὰς καρδίας ὑμῶν. See note on ii. 2; cf. 2 Thes. ii. 17. In cheering the Colossians' hearts Onesimus could do little.

9. **σὺν Ὀνησίμῳ.** See Phm. 10†.

τῷ πιστῷ. Probably not intended to suggest a contrast to his character before his conversion, though it does so in fact. For *πιστός* with *ἀγαπητός* cf. (besides *v.* 7) 1 Cor. iv. 17; 1 Tim. vi. 2.

ὅς ἐστιν ἐξ ὑμῶν, i.e. belonging to Colossae. Some have strangely thought it meant a member of the Christian community there. But this was just what, at present, he was not.

τὰ ὧδε. See notes on Textual Criticism. The phrase seems to occur here only in the Greek Bible. Added almost as an after-thought to further define *πάντα*.

vv. 10—17. *Greetings from* (*vv.* 10—14) *and to* (*vv.* 15—17) *individual believers.*

(*v.* 10) I send greetings to you from Aristarchus my present fellow captive, and from Mark Barnabas' cousin (you have already received advices about him, if he come unto you receive him), (*v.* 11) and from Jesus who is called Justus—these three were originally circumcised and are the only Hebrew Christians here who have been fellow workers for the Kingdom of God, men, I mean, who became a help and solace to me. (*v.* 12) I send greetings to you from Epaphras who belongs to your own city, a slave of Christ Jesus, always wrestling on behalf of you in his prayers, in order that you may stand up mature and fully convinced in every known part of the will of God; (*v.* 13) for (whatever may have been said) I bear him witness that he has much toil on behalf of you and of those in Laodicea and of those in Hierapolis. (*v.* 14) I send greetings to you from Luke the physician, my beloved friend, and Demas.

10. **ἀσπάζεται ὑμᾶς.** Repeated *vv.* 12, 14. In each case it introduces a fresh class, viz. (*a*) those of the Circumcision, *vv.* 10, 11.

(*b*) Epaphras their fellow-townsman, etc., *vv.* 12, 13. (*c*) Luke and Demas who were perhaps Gentile Christians, *v.* 14. In Phm. 23 the verb is used once to include all.

Observe that of the six who send greeting here all except Jesus Justus send greeting also to Philemon. Similar greetings by name are found in Rom. xvi. 21—23; 1 Cor. xvi. 19; 2 Tim. iv. 21; 1 Pet. v. 13.

On the frequency of the expression in inscriptions and papyri see Nägeli, *D. Wortschatz d. Ap. Paulus*, 1905, p. 55.

Ἀρίσταρχος. A Hebrew-Christian (*v.* 11), of Macedonia (Acts xix. 29), of Thessalonica (Acts xx. 4), a fellow-traveller of St Paul, seized with Gaius by the Ephesian mob and carried into the theatre (Acts xix. 29), who afterwards followed St Paul, apparently from Greece, on his last journey to Jerusalem (Acts xx. 4). Two years later he was with St Paul on the ship of Adramyttium between Caesarea and Sidon, sailing with him as far as Myra, but, as it seems, going on it towards his own home without being transferred there to the Alexandrian ship sailing straight for Italy (Acts xxvii. 2, 6, see Lightfoot, *Phil.* p. 34, note). Some two years later we find him once more with St Paul at Rome (Phm. 24), when, as our verse tells us, he is in some sense St Paul's *συναιχμάλωτος*.

ὁ συναιχμάλωτός μου, "my fellow captive." So of Andronicus and Junias, *τοὺς συγγενεῖς μου καὶ συναιχμαλώτους μου*, Rom. xvi. 7, and of Epaphras in Phm. 23, where it has the addition *ἐν Χριστῷ Ἰησοῦ*. The fact that in Phm. the title is not given to Aristarchus but to Epaphras instead, as it seems, suggests that one had been imprisoned instead of the other. Whether the imprisonment was compulsory, or voluntarily endured in order to cheer St Paul's loneliness, cannot be determined. Observe that (*a*) It cannot possibly refer to the long past incident of Acts xix. 29; for that would not account for Epaphras; (*b*) As St Paul was literally a captive when he wrote this the captivity spoken of in the case of Aristarchus and Epaphras which they shared with him can hardly be metaphorical; (*c*) The employment of a term which properly means "captive by war" may possibly be due to St Paul's vivid sense of the strife between the world and Christ being strictly warfare (cf. the contemporary Eph. vi. 11 sqq.).

καὶ Μάρκος. That it is rightly *Μᾶρκος*, the *a* being long (cf. *Μάαρκος* in certain inscriptions), see especially Swete, *St Mark*, p. ix., following Blass, *Gram.* § 4. 2.

ὁ ἀνεψιός†, "the cousin." So in Num. xxxvi. 11, the daughters of Zelophehad became wives of their "father's brothers' sons," *τοῖς*

ἀνεψιοῖς αὐτῶν; cf. Herod. VII. 5, *Μαρδόνιος ὁ Γωβρύεω, ὃς ἦν Ξέρξῃ μὲν ἀνεψιὸς Δαρείου δὲ ἀδελφεῆς παῖς*, also VII. 82.

Βαρνάβα. Probably originally the word meant "son of Nebo" (Dalman, *Words of Jesus*, p. 40, Deissmann, *Bible Studies*, pp. 307 sqq.), though interpreted in Acts iv. 36 *υἱὸς παρακλήσεως* as though it were connected with *nabi* (prophet).

It is evident that the connexion with so honoured a Christian worker as Barnabas is intended to do honour to Mark, and thus to lead the Colossians to receive him the more readily. To us it is of interest as explaining the warmth with which Barnabas espoused his cause and took him with him to Cyprus, Acts xv. 37—39.

περὶ οὗ. The antecedent is clearly *Μᾶρκος*, for the tone of superiority forbids the supposition that the following words refer to Barnabas.

ἐλάβετε ἐντολάς. "Mandata opponuntur literis," Beng. Perhaps but not necessarily so. For the phrase see Acts xvii. 15.

This can hardly be the epistolary aorist (*v.* 8), especially if Ellicott is right in limiting the epistolary aorist to the first person, but when and by whom they received the charge is quite unknown. Presumably it had been sent from St Paul. So also the reference of the plural *ἐντολάς* is purely a matter of conjecture; perhaps they received one charge through many persons or perhaps many through one.

ἐὰν ἔλθῃ πρὸς ὑμᾶς δέξασθε αὐτόν. It has been conjectured that St Mark gave up his plan of visiting Asia Minor and went to Egypt instead (Swete, *St Mark*, pp. xiv. sq.). Some unforeseen occurrence may indeed have brought this about, cf. probably 1 Cor. xvi. 10, but our passage implies that when it was written he quite expected to be at least in the neighbourhood of Colossae, and had had this expectation for some time (*ἐλάβ. ἐντ.*). 1 Pet. v. 13 leads us to suppose that he had some connexion with Asia Minor before that was written. In 2 Tim. iv. 11 he was at Ephesus or near there.

Bengel interprets *ἐὰν ἔλθῃ κ.τ.λ.* as the sum of the *ἐντολαί*. *Δέξασθε* will then be a sudden change to the oratio recta (cf. Luke v. 14; Acts i. 4, xxiii. 22). Although those copyists who read *δέξασθαι* instead of *δέξασθε* clearly understood it so, the simpler interpretation, making it St Paul's present command, is preferable.

The only special reason (with which we are acquainted) for this charge respecting St Mark is his defection at Perga, Acts xiii. 13, xv. 38. But that was twelve years earlier and was probably quite unknown to the Colossian Christians, though important to the historian as supplying the occasion for St Paul's independent journeys. If any special reason is required, it more probably lies in his attach-

ment to the conservative party in the primitive Church (St Peter) rather than to St Paul's. Hence it was possible that some at least of the Colossians would not greet him warmly, especially after receiving such an epistle as this, full of warning against Jewish tendencies.

11. **καὶ Ἰησοῦς ὁ λεγόμενος Ἰοῦστος.** Nothing is known of him save from this passage. Besides our Lord the following bear the name Ἰησοῦς in the N.T.: (*a*) the son of Eliezer, Luke iii. 29; (*b*) Joshua, Acts vii. 45; Heb. iv. 8; (*c*) possibly Barabbas, Matt. xxvii. 17, i.e. according to a few cursives, the Armenian version and the Latin translator of Origen; (*d*) Jesus called Justus.

Ἰοῦστος is used also of (*a*) Ἰωσὴφ τὸν καλούμενον Βαρσαββᾶν, ὃς ἐπεκλήθη Ἰοῦστος, Acts i. 23; (*b*) a proselyte at Corinth, Τιτίου Ἰούστου, Acts xviii. 7. Levy (*Neuhebr. Wörterb.* p. 231) gives examples of Justa as a man's name, e.g. R. Justa bar Shunam; cf. also Dalman, *Jüd. Pal. Aram. Gr.* p. 148.

On examples of persons, particularly Jews, having an alternative name, see Deissmann, *Bible Studies*, pp. 313 sqq. At the present time all Jews have one name for religious purposes and another for use in daily life.

It is uncertain whether Ἰοῦστος is here a translation of a Jewish title, e.g. Zadok (cf. the modern Zaddik in Chassidism) or (as is more probable) was chosen merely because of its similarity in sound to Ἰησοῦς (like Ἰάσων), compare the modern Moses-Moss, Levi-Lewis.

οἱ ὄντες ἐκ περιτομῆς. Not "who are of the group of circumcised people," i.e. the Jews (cf. Tit. i. 10, *οἱ ἐκ τῆς περιτομῆς*), but "who are by origin circumcised"; so Acts x. 45, xi. 2; Gal. ii. 12.

Observe (1) the phrase doubtless includes Aristarchus. Acts xx. 4 is urged against this, but there is no need for all the persons mentioned there to have been carriers of the collection for the saints at Jerusalem, or even, if so, for all of such persons to have been Gentiles;

(2) There is no point in giving the Colossians this information about Aristarchus, Mark, and Jesus Justus, unless the phrase serves as a basis, either grammatically or in sense, for the next statement.

οὗτοι μόνοι, i.e. of Hebrew Christians, see last note. It would be glaringly untrue if it included Gentile Christians, in view of St Paul's statement about Epaphras and indeed Luke (cf. also Phm. 24). In these words we have a hint of that general opposition of Hebrew Christians to St Paul at Rome which we find mentioned more at length in Phil. i.

συνεργοί. Cf. Phm. 1, and 24. In *σύνδουλος* the common work is only implied, in *συνεργός* the fact that it is service is out of sight. See also Rom. xvi. 3, 9, 21; Phil. ii. 25, iv. 3.

εἰς with *συνεργός*, 2 Cor. viii. 23, indicating there the persons, here the cause, which formed the object of the work.

τὴν βασιλείαν τοῦ θεοῦ. See i. 13 note.

οἵτινες, classifying (cf. ii. 23, iii. 5) them as men who, etc.

ἐγενήθησάν μοι. Became by their actions. *When* is not stated.

παρηγορία. Only here in the Greek Bible except 4 Mac. v. 12, vi. 1. The verb occurs only in 4 Mac. xii. 3, and also not unfrequently in Symm., e.g. Gen. xxiv. 67, Isaac *παρηγορήθη* (LXX. *παρεκλήθη*). Lightfoot gives references for the use of the verb and its derivatives *παρηγορία*, *παρηγόρημα*, *παρηγορικός*, *παρηγορητικός*, by Hippocrates (430 B.C.), Galen (163 A.D.), and Plutarch as medical terms in the sense of "assuaging," "alleviating" (our English "paregoric"). So perhaps here St Paul purposely uses a word which would suggest physical as well as mental help. Perhaps "soothing" would be nearest in modern English, though in derivation it is wholly unconnected with any such thought.

12. ἀσπάζεται ὑμᾶς (*v.* 10) **Ἐπαφρᾶς** (i. 7, Phm. 23). Epaphras is mentioned separately from the three preceding, perhaps because he was not so continuously with St Paul, perhaps because he was, as it seems, a Gentile, or perhaps only because of his special relation to the Colossians.

δοῦλος Χριστοῦ Ἰησοῦ. Doubtless to be taken alone, neither with *ὁ ἐξ ὑμῶν* (Weiss), nor with *ἀγωνιζόμενος* (Meyer).

Observe that although the phrase (*δοῦλος κυρίου*, *δοῦλ. Χρ.*, *δοῦλ. Χρ. Ἰησ.*) is used sometimes of Christians generally (2 Tim. ii. 24), and especially of Christians who are also slaves of men (1 Cor. vii. 22; Eph. vi. 6), it is employed by St Paul as a designation of individuals only of himself, Timothy (Phil. i. 1), and here Epaphras. He apparently, that is to say, implies by it here a special consecration to Christ's service.

ἀγωνιζόμενος. See note on i. 29 (notice *τέλειος*, i. 28) and compare ii. 1 (notice *πληροφορία*, ii. 2); "wrestling," though but a partial translation, at least preserves the figure of the athlete.

ὑπὲρ ὑμῶν (ii. 1) **ἐν ταῖς προσευχαῖς.** "Epaphras was Paul's true scholar in the school of intercession. See i. 9" (Moule). The article is probably possessive.

ἵνα. Not the contents of the prayers, but the aim of his wrestling (cf. ii. 2).

σταθῆτε. See notes on Textual Criticism. It = stand up, firm and unshaken (compare Luke xviii. 11, of the Pharisee with *ἑστώς* of the Publican, 13). What time is meant? Probably any time that may be chosen for examination. But possibly with special reference to the Judgment; cf. Luke xxi. 36.

τέλειοι, i. 28, note. Perfect in Christian growth.

καὶ πεπληροφορημένοι. See notes on Textual Criticism. Cf. πληροφορία, ii. 2 and note. πληροφορέω never = "fill" in the N.T. (though BG read πληροφορῆσαι in Rom. xv. 13, and πεπληροφορημένος ἀγάπης in Clem. Rom. § 54 must have this sense), but = (1) fulfil, accomplish, 2 Tim. iv. 5, and 17; (2) fully persuade, convince. So Rom. iv. 21, xiv. 5.

Of these two meanings the latter alone is suitable here. With some remembrance of the false teaching to which they were exposed he wishes them to be free "from all doubts and scrupulosity" (Ell.).

ἐν παντὶ (cf. ἐν πάσῃ, i. 9, note) **θελήματι τοῦ θεοῦ.** Hardly to be joined with σταθῆτε, and probably with πεπληρ. only, and not with τέλειοι as well.

For θέλημα meaning not the will of God as a whole, but the expression of it so far as it is made known in any particular, see 1 Thes. iv. 3. See also 1 Thes. v. 18 and probably Rom. xii. 2, and compare Acts xiii. 22. "The thought is the attentive obedience which holds sacred *each detail* of the Master's orders" (Moule). Observe that the flesh has its θελήματα also, Eph. ii. 3.

13. μαρτυρῶ γὰρ αὐτῷ. The only parallels to this in St Paul's Epistles are Rom. x. 2, and Gal. iv. 15, in both of which passages the phrase contains something of the unexpected under the circumstances. Here there seems no apparent reason for so strong a phrase. Perhaps there was something about Epaphras with which we are not acquainted that made St Paul insist on the fact of his toil for them.

ὅτι ἔχει πολὺν πόνον. See notes on Textual Criticism.

πόνον ἔχειν occurs only here in the Greek Bible (contrast κοπιῶ ἀγωνιζόμενος, i. 29), but is used frequently of the toil of conflict from Homer downwards; cf. *Il.* VI. 525, οἳ ἔχουσι πολὺν πόνον εἵνεκα σεῖο. "In Pindar also of exertions in the games, *N.* 4. 1, *I.* 4. 79 (3. 65)," Lidd. and Scott. It carries on the figure of ἀγωνιζόμενος.

ὑπὲρ ὑμῶν (*v.* 12) **καὶ τῶν ἐν Λαοδικίᾳ** (ii. 1) **καὶ τῶν ἐν Ἱερᾷ Πόλει.** On these two towns and their relation to Colossae see *Introd.* p. x. For the separation Ἱερᾷ Πόλει cf. Acts xvi. 11. They are mentioned here because probably this letter would be read in both, as it certainly would be in one (*v.* 16). We have no knowledge of the relation in which Epaphras stood to Laodicea and Hierapolis, but probably he had taught in both, perhaps also he had founded both Churches. In any case as a native of Colossae he must have been interested in the two neighbouring towns.

14. ἀσπάζεται ὑμᾶς, *v.* 10, note.

Λουκᾶς. Mentioned by name elsewhere in the N.T. only in Phm. 24 and 2 Tim. iv. 11. Identified since Irenaeus (*Haer.* III. 14. 1) with the Evangelist. The name is probably a shortened form of Lucanus, and is probably also connected with Lucius, although the Lucius of Rom. xvi. 21 being a Jew was certainly a different person, as also was presumably Lucius of Cyrene, Acts xiii. 1.

ὁ ἰατρὸς. On the use in the Third Gospel and the Acts of medical and semi-medical terms see Hobart, *The Medical Language of Luke*, 1882.

ὁ ἀγαπητὸς. Probably to be taken not with *ὁ ἰατρός* but with *Λουκᾶς ὁ ἰατρός*; cf. Phm. 1; Rom. xvi. 12. "Luke the physician, my very dear friend" (Lightfoot's paraphrase).

καὶ Δημᾶς. Elsewhere only Phm. 24; 2 Tim. iv. 10. Thessalonica was perhaps his home, as it was certainly the home of Aristarchus, next to whom he is mentioned in Phm. The word is said to be a shortened form of Demetrius, a name which occurs twice in the list of politarchs of Thessalonica (see Lightfoot, *Biblical Essays*, p. 247). Though he ranked among St Paul's *συνεργοί* (Phm.), the absence of any commendation here certainly fits in well with the blame in 2 Tim. five years after. Bengel's suggestion that he is mentioned without praise because he was St Paul's amanuensis in this epistle is worth notice.

15—17. *Greetings to believers at Laodicea* (*v.* 15) *and directions affecting both Laodicea and Colossae* (*vv.* 16, 17).

(*v.* 15) Greet for us the brethren in Laodicea, and Nymphas, and the Church that meets at the house of him and his. (*v.* 16) And while I am speaking of Laodicea see that when this letter has been read before you it be read also in the Church of the Laodiceans, and that you too read my letter that will come from Laodicea. (*v.* 17) And say to Archippus, Take heed to the ministry which thou didst receive in the Lord, that thou mayest fulfil it.

15. 'Ασπάσασθε, as from St Paul and Timothy.

τοὺς ἐν Λαοδικίᾳ ἀδελφοὺς. Probably but few compared with those in Colossae if they were under the charge of Archippus (vide infra).

καὶ Νύμφαν. Lightfoot reads *Νυμφᾶν* (D[c]LP), a rare masculine form contracted probably from Nymphodorus. He rejects *Νύμφαν* (B Euthal[cod]) the feminine (compare *αὐτῆς* infra) on the ground that although the name Nymphe, Nympha, Nympa occurs from time to time in Latin inscriptions, the Doric form of the Greek name here seems in the highest degree improbable (Martha, John xi. 5, and Lydda, Acts ix. 38, are, strictly speaking, Shemitic words).

But Moulton (*Gram. Proleg.* 1906, p. 48) thinks that "as *μάχαιρα* produced *μαχαίρης* on the model of *δόξα δόξης*, so by a reverse analogy, the gen. *Νύμφης* as a proper name produced what may be read as *Νύμφᾰ Νύμφᾰν* in nom. and acc." He also compares *Δοῦλα* as a proper name, and *Εἰρῆνα* in a Christian inscription. So perhaps we are warranted in accepting *αὐτῆς* infra, and recognising in Nympha the lady of the house. Nympha doubtless lived in Laodicea or its immediate neighbourhood. To suppose that she lived at Colossae, or even Hierapolis, would involve an awkward insertion between two references to Laodicea. There is no other reference to Nympha (or Nymphas) in the N.T. and there are no early traditions. In the Coptic fragments of the Acts of Paul Hermocrates and his wife Nympha are mentioned as two of St Paul's converts at Myra (Hennecke, *Handb. zu den N.T. Apokryphen*, 1904, pp. 362, 364).

καὶ τὴν κατ' οἶκον αὐτῆς ἐκκλησίαν. For the authorities for *αὐτῆς, αὐτοῦ, αὐτῶν* see the notes on Textual Criticism. If *αὐτῶν* were genuine here, to what would it refer? Hardly to "the brethren in Laodicea" on the one side and Nymphas (or Nympha) on the other, for the house would not easily be under such dual control. Probably therefore to Nymphas (?) and those with him, particularly his wife (cf. 1 Cor. xvi. 19; Rom. xvi. 5). But the commentators adduce no indisputable examples of such a usage.

"The Church at their house" will be that section of believers who found it convenient to use their house as a meeting place for prayer and praise. "It seems pretty clear that St Paul's language points to a practice by which wealthy or otherwise important persons who had become Christians, among their other services to their brother Christians, allowed the large hall or saloon often attached to (or included in) the larger sort of private houses, to be used as places of meeting, whether for worship or for other affairs of the community. Accordingly the Ecclesia in the house of this or that man, would seem to mean that particular assemblage of Christians, out of the Christians of the whole city, which was accustomed to meet under his roof" (Hort, *The Christian Ecclesia*, pp. 117 sq.). So besides Nympha at Laodicea we have Philemon at Colossae (Phm. 2), as well as Aquila and Priscilla at Ephesus (1 Cor. xvi. 19) and the same pair later on at Rome (Rom. xvi. 5). Compare Pearson, *On the Creed*, p. 338.

16. A command to exchange St Paul's letters between Laodicea and Colossae.

ὅταν ἀναγνωσθῇ παρ' ὑμῖν. Probably at Divine Service, that being the readiest means of ensuring that it be heard by all, a point on

which St Paul lays special stress in 1 Thes. v. 27. Compare Acts xv. 30, 31, where observe that in *v.* 32 Judas and Silas, being prophets, give (apparently public) exhortations. For the ἀνάγνωσις see also 1 Tim. iv. 13, and cf. Swete on Apoc. i. 3.

ἡ ἐπιστολή, i.e. this letter. So 2 Thes. iii. 14; Rom. xvi. 22.

ποιήσατε ἵνα, "cause that." Cf. Blass, *Gram.* § 69. 4. See John xi. 37. There is no need to suppose any other reason for the phrase than the trouble involved in getting the letter to Laodicea, and the Laodicean letter to Colossae (vide infra).

καὶ ἐν τῇ Λαοδικέων ἐκκλησίᾳ ἀναγνωσθῇ. Cf. 1 Thes. i. 1 and 2 Thes. i. 1. In these three passages only is the Ecclesia designated by "the adjectival local name of its members" (Hort, *The Christian Ecclesia*, p. 114). The absence of the second article before Λαοδ. is strange, but resembles the passages quoted from 1 and 2 Thes.

καὶ τὴν ἐκ Λαοδικίας. Lightfoot's Additional Note on this phrase (pp. 340—366) is a typical example of his thoroughness and lucidity.

Out of the many interpretations tabulated by him two only are worth serious attention: (1) that St Paul means a lost letter of his to the Laodiceans, or (2) that he means the Circular letter known as the Epistle to the Ephesians, which Marcion actually includes in his canon under the title "To the Laodiceans."

As to (1) there is of course no reason why a letter by St Paul should not have been lost (cf. 1 Cor. v. 9), but as Abbott points out (*a*) St Paul himself seems to have attached some importance to this one; (*b*) the direction in this verse would have ensured it greater publicity; (*c*) if the Colossians preserved Phm. how much more would they have preserved this other [yet, after all, Phm. belonged to them in a way that this other did not]; (*d*) we know that St Paul sent three Epistles at this time, Eph., Col., Phm., and we can hardly assume a fourth, except on necessity; (*e*) St Paul's description of it would more naturally have been τὴν πρὸς Λαοδικέας.

As to (2) assuming the circular character of Eph. (a question which cannot be discussed here) it would naturally be read at Laodicea before Colossae, because that city lay first on Tychicus' route, and would have been addressed to Laodicea rather than Colossae as the more important city of the two; and again St Paul would hardly think it necessary to have a separate copy of it made for Colossae in view of the nearness of the two cities. Yet Eph. is sufficiently different from Col. to render it advisable that both Epistles should be read by the Christians at each place.

On the forged letter to Laodicea see Lightfoot, pp. 347 sqq.

Observe further (1) that in the phrase τὴν ἐκ Λαοδικίας the preposition is used proleptically, "that which comes to you" thence; cf. Matt. xxiv. 17. (2) The phrase is placed before ἵνα for emphasis; cf. Gal. ii. 10.

ἵνα καὶ ὑμεῖς ἀναγνῶτε. Perhaps dependent on the preceding ποιήσατε. An ellipse of βλέπετε (cf. 2 Cor. viii. 7) not only appears unnecessary in itself, but would impart a sternness into it for which there appears to be no need (cf. Meyer). But see on *v.* 17.

17. καί. Probably continuing the immediately preceding subject of their relations with Laodicea (vide infra).

εἴπατε. "Forms belonging to εἶπα stand without var. in those persons of the imperative which contain τ (εἴπατε, εἰπάτω, -τωσαν)" W.H. *Append.* p. 164; cf. Blass, *Gram.* § 21. 1.

There seems to be no parallel in the N.T. for sending a message to an individual through the community addressed. It suggests therefore some special responsibility on the part of the community towards Archippus.

But we can hardly suppose that he was set over the Colossians spiritually, for, surely, it would be unseemly both for St Paul to give them, and for the Colossians to deliver, a message that would be virtually, "Do your duty towards us as our minister." If, on the other hand, they had entrusted him with spiritual work on their behalf elsewhere St Paul would naturally be glad to recognise their zeal by sending the message through them. The mention of Laodicea in the preceding verse suggests that this work lay there.

Ἀρχίππῳ. Phm. 2†, where συνστρατιώτης indicates that he was engaged in aggressive work for Christ.

He was evidently known personally to St Paul. It may, however, perhaps be assumed that he had had no recent intercourse with St Paul; for, from his apparently intimate relations with Philemon, there would then have been little necessity for St Paul to write so fully about Onesimus.

βλέπε. "Look to the ministry...that thou mayest," etc. The construction, a direct object with the addition of ἵνα designating the purpose, is found also in 2 John 8. But perhaps ἵνα does not depend on the preceding words, but takes the place of an imperative, see Moulton, *Gram. Proleg.* 1906, p. 178.

τὴν διακονίαν. Its nature is undefined. We are not justified in limiting so common a term to the technical diaconate at this early date (cf. *v.* 7, note).

ἣν παρέλαβες. At whose hands (see note on παρελάβετε, ii. 6) he

had received it is not stated (for Chrysostom's interpretation see next note). The fact that St Paul had never been to Laodicea or Colossae (ii. 1), and, further, the improbability that he had seen Archippus lately, make it unlikely that Archippus had received this charge from him. Perhaps he had received it from Epaphras (e.g. when the latter left for Rome), but even if so εἴπατε suggests (see note) that the Colossian Christians were largely responsible for it. It is therefore questionable whether the immediate reference of the παρά be not to them as a body rather than to any one person.

ἐν κυρίῳ, *v.* 7, iii. 18, 20. Removing the charge wholly out of the sphere of any merely mundane duty. "In the Lord" is at once a mark of holy obligation and a pledge of success. Chrysostom says curiously (414 B), πάλιν τὸ, ἐν, διὰ κυρίου ἐστίν· αὐτός σοι ἔδωκε, φησίν, οὐχ ἡμεῖς. Bengel says rightly "παρέλαβες, *quod accepisti* vocatione mediata. Non enim sequitur *a Domino*, coll. 1 Cor. xi. 23, sed, *in Domino.*"

ἵνα (see note on βλέπε) **αὐτὴν πληροῖς**, i.e. fill up to its ideal content (see note on πληρῶσαι, i. 25). Cf. Rev. iii. 2; Acts xii. 25; cf. 2 Tim. iv. 5.

18. *Valediction.*

Greeting by my own hand, Paul's. Remember my present state in bonds. Grace be with you.

ὁ ἀσπασμὸς τῇ ἐμῇ χειρὶ Παύλου. "The salutation by the hand of me, Paul." Thus in 1 Cor. xvi. 21; 2 Thes. iii. 17 only. Both a guarantee of genuineness and a symbol of affection.

"The gen. Παύλου is in apposition to the personal pronoun involved in ἐμῇ" (Ell.). Compare Soph. *Oed. Col.* 344, τἀμὰ δυστήνου κακά.

μνημονεύετέ μου τῶν δεσμῶν. He was perhaps reminded of his chains by the awkwardness of writing the preceding clause, especially if the chain was attached to his *right* hand. The primary reason for his pathetic utterance lies probably in his desire for their prayers (cf. *v.* 3, note on καὶ περὶ ἡμῶν), but it is evident that the remembrance of his condition would tend not only to make them receive his words with greater reverence (cf. Phm. 9), but also to brace up their own faith and energy. For the fact of his chains see *v.* 3, note, δέδεμαι.

Chrysostom (pp. 414 D—416 A) makes a fine appeal to his hearers for self-denial, sympathy, etc., based partly on this phrase and partly on St Paul's mention of his tears, Acts xx. 31.

ἡ χάρις μεθ' ὑμῶν. The exact phrase only in 1 Tim. vi. 21; 2 Tim. iv. 22. In all the Epistles of the first two groups and in Phil. and Phm. ἡ χάρις is defined by the addition of τοῦ κυρίου [ἡμῶν] Ἰησοῦ

[Χριστοῦ] (cf. Rev. xxii. 21), but it stands absolutely here and in Eph., the Pastoral Epistles and also Heb. xiii. 25. It thus serves roughly as a chronological guide.

It is characteristic of St Paul's sense of the favour and the power of God that as he began his Epistle by wishing his readers 'grace' (i. 2), so he should close it by praying for its continuance with them.

On the ἀμήν of the Textus Receptus and the Subscription see the notes on Textual Criticism.

NOTES.

PHILEMON.

It will be remembered that this epistle is no longer extant in B.

Title. πρὸς Φιλήμονα **ℵA**, a few cursives, memph., gothic. 257 (f^{scr}=Evan. 543) has παῦλος ἐπιστέλλει τάδε βέβαια Φιλήμονι πιστῷ (vide Scrivener's *Cod. Augiensis*, Appendix, p. 520), which by correcting βέβαια to βαιὰ makes an hexameter, "Paul on a slender theme thus writes to the faithful Philemon" (see Moule).

5. τὴν ἀγάπην καὶ τὴν πίστιν ℵACGKLP, etc. The order is changed by D, some cursives, Pesh. Arm. Ambrst. to avoid an exegetical difficulty (see Commentary).

εἰς τὸν κύρ. ACD*, appy Ambrst. πρὸς τ. κ. Text. Rec. with **ℵD^{c}GKLP**, Syr.$^{Harcl.}$ Chr. appy Vulg.

6. ἀγαθοῦ [τοῦ] ἐν ἡμῖν. τοῦ is found in Text. Rec. with **ℵDF^{gr}GKLP**. It is omitted in **AC** 17 (apparently some Latin MSS.).

ἡμῖν ACDKL; ὑμῖν Text. Rec. with **ℵGP**.

7. χαρὰν ℵACDG, vulg. Syrr. χάριν Text. Rec. (not Beza's nor Elzevirs' editions) with **KLP**. For the meaning of χάρις here see Col. iii. 16.

πολλὴν ἔσχον ℵACGP; πολλὴν ἔσχομεν **D*** Orig^{int}, Jerome; ἔχομεν πολλὴν Text. Rec. with (**D^{c}**)**K**(**L**), etc. Syrr.

12. ὃν ἀνέπεμψά σοι (**ℵACD***, vulg. *clem.* Pesh.) **αὐτόν, τοῦτ᾽ ἔστιν τὰ ἐμὰ σπλάγχνα** (omitting προσλαβοῦ **ℵ*AF^{gr}G^{gr}** 17). Text. Rec. reads ὃν ἀνέπεμψα· σὺ δὲ (**ℵ^{c}C^{2}[D]GKLP**, etc. old Lat. [vulg. Syrr.])[1] αὐτόν, τουτέστι τὰ ἐμὰ σπλάγχνα, προσλαβοῦ (**ℵ^{c}CDKLP**, etc. vulg. Syrr. Chr.). This is evidently due to the difficulty of αὐτόν after the relative. The punctuation adopted by some editors of a comma between σοι and αὐτόν is to bring out what is probably the right interpretation. See Commentary.

25. ἀμήν is added by Text. Rec. with **ℵCD$^{b.c}$**, etc., but omitted by **AD***.

Subscription. **A** is defective here. The simplest and apparently

[1] N.B. The authorities in this note in square brackets differ from the Text. Rec. by inserting, in at least some copies of the versions, σοί before σὺ δέ.

most original form is πρὸς Φιλήμονα ℵC 17, to which various additions are made in different authorities. The Text. Rec. has Πρὸς Φιλήμονα ἐγράφη ἀπὸ Ῥώμης διὰ Ὀνησίμου οἰκέτου with K 47 al. The longest forms may be seen in Nestle's Greek Testament, 1901.

1—3. *Address and greeting.* In the usual form employed by St Paul with modifications due to the special circumstances of this letter.

1. **Παῦλος δέσμιος,** "Paul, prisoner of Christ Jesus." St Paul uses no title of office (ἀπόστολος) or of service (δοῦλος); he simply reminds Philemon of his present condition, that from the very first Philemon may be moved to sympathy with him and his request. Cf. Col. iv. 18, note, also *v.* 9 infra. The appeal is strengthened by the absence of the article (contrast Eph. iii. 1, iv. 1).

Χριστοῦ Ἰησοῦ. His imprisonment is different from that of criminals. It is Christ who has brought him into prison. Cf. *vv.* 9, 13; Eph. iii. 1. See Winer, § 30. 2 β and note.

καὶ Τιμόθεος ὁ ἀδελφὸς. See notes on Col. i. 1. Timothy as well as St Paul was interested in the case of Onesimus. Cf. the following ἡμῶν. He was probably much at Ephesus with St Paul on his third missionary journey (cf. Acts xix. 22), and may well have entered into friendly relationship with Philemon then.

Φιλήμονι. Here only. The name is not uncommon in Greek writings and inscriptions. Philemon and Baucis were the aged peasants in Phrygia who entertained Jupiter and Mercury unawares (cf. Ovid, *Met.* VIII. 626 sq.), and a Phrygian named Philemon, and apparently a slave, became notorious at Athens. "Otherwise the name is not distinctively Phrygian. It does not occur with any special frequency in the inscriptions belonging to this country; and though several persons bearing this name rose to eminence in literary history, not one, so far as we know, was a Phrygian" (Lightfoot, p. 370).

That our Philemon was at Colossae when this epistle was written may be gathered from the facts that the epistle to the Colossians states that Onesimus belonged to that town and was immediately returning there (iv. 9), and this epistle (written, as it would seem, at the same time) speaks of his being sent back to Philemon (*v.* 12). Also the connexion of Philemon with Archippus suggests, at the least, connexion with Colossae (Col. iv. 17). That he was converted by means of St Paul is, apparently, implied in *v.* 19; and that he endeared himself to St Paul and Timothy and was associated with them in Christian work is stated in the following words. That he was a man of some substance is implied not only by his "owning a

slave(!)" (as van Manen satirically puts it, *Enc. Bib.* 3694), but also by possessing a house large enough to form the meeting-place of a body of Christians (*v.* 2), and further by his hospitality to, as it seems, even brethren from a distance (*vv.* 5—7). As to the place where St Paul became acquainted both with him and, as it would seem, with his wife and son, we have no information, save that it was not at Colossae (Col. ii. 1); presumably Philemon came to Ephesus or its neighbourhood, either on a short visit for business or pleasure, or possibly to stay some time (cf. Priscilla and Aquila). Of his nationality we have no hint, but there is nothing to suggest that he was not a Gentile.

τῷ ἀγαπητῷ καὶ συνεργῷ ἡμῶν. *ἡμῶν* doubtless belongs to both. Because the phrase is unique D* d Ambrst add *ἀδελφῷ* after *ἀγαπητῷ*. For *ἀγαπητῷ* see Col. i. 7, note, and also *v.* 16 infra. For *συνεργός* see Col. iv. 11 note and also *v.* 24 infra.

2. καὶ Ἀπφίᾳ. Lightfoot (p. 372 sqq.) shows convincingly from the inscriptions that this is not the Latin Appia, for it and its congeners always have the aspirate, but a native Phrygian name, of which the root is apparently a term of endearment or relationship. It may be assumed that she was the wife of Philemon, and would therefore take interest in the return of Onesimus. St Paul wisely includes her name when about to plead for him.

τῇ ἀδελφῇ, "Therefore under Christian obligations" (Beet).

καὶ Ἀρχίππῳ. Evidently standing in some special relation to both Onesimus and Philemon, probably the son of the latter. Whether he lived at Colossae and had spiritual work either in that town or in Laodicea (see Col. iv. 17, note), or resided ordinarily at Laodicea, would make little difference in a personal question of the kind before us. There is little probability in the suggestion that he was only the leader of the body of Christians that met at Philemon's house and that this gave him such a position there that St Paul would think it well to include his name; cf. Theodoret, *ὁ δὲ Ἄρχιππος τὴν διδασκαλίαν αὐτῶν ἐπεπίστευτο.* Chrysostom thinks him a friend and also a clergyman, but does not definitely connect his clerical office with Philemon's household.

τῷ συνστρατιώτῃ ἡμῶν, "our fellow-soldier." So of Epaphroditus, Phil. ii. 25†; cf. 2 Tim. ii. 3.

Observe that Philemon shares the title of *συνεργός* with Epaphroditus, but Archippus that of *συνστρατ.* Perhaps the work of the latter as the younger man was more aggressive. That it was also more official is implied in Col. iv. 17.

καὶ τῇ κατ' οἶκόν σου ἐκκλησίᾳ, Col. iv. 15, note. Observe (1) the

Christians in Colossae did not necessarily, and probably did not in fact, all meet for worship at one house. For it is improbable that they would have found any one room sufficiently large. (2) The apostle when writing to the Colossian Church as a whole commended indeed Onesimus to them (iv. 9) but did not touch upon the peculiar circumstances of the case. (3) Yet seeing that some of them met for worship in Philemon's house he includes these in his salutation, partly, we may suppose, in order to enlist their sympathy with his request, and, still more, because it was in that congregation that Onesimus would have to be recognised as a Christian. Further, some at least of the worshippers there would be his fellow-servants, with whom he must be properly reinstated.

σοῦ is of course employed because the house belonged to Philemon. It is hard to see why it is a stumbling-block to van Manen (*Encycl. Bibl.* col. 3695).

3. **χάρις** *κ.τ.λ.* See notes on Col. i. 2.

4—7. *Introductory thanksgiving for Philemon's faith and kindness to the saints.*

Apart from the Christian courtesy, and the tact under the circumstances, of such an introduction, St Paul here, as always, felt that he must first make reference to God, thanking Him for His grace towards Philemon. Cf. the opening clauses in the Lord's Prayer. Something similar however may be seen in the many quotations from the papyri given by P. Ewald in loco, p. 270, e.g. *πρὸ πάντων (παντὸς) εὔχομαί σε ὑγιαίνειν καὶ τὸ προσκύνημά σου ποιῶ παρὰ τῷ κυρίῳ Σαράπιδι.*

4. **εὐχαριστῶ.** There is no more reference to Timothy, for it was a personal request that St Paul was about to make. Contrast the plural in Col. i. 3.

τῷ θεῷ μου. So Rom. i. 8; Phil. i. 3. Philemon's spiritual condition is new evidence of God's love towards St Paul.

πάντοτε, with *εὐχαριστῶ*, cf. Col. i. 3, note. "I give thanks always, namely when I make mention, etc."

μνείαν σου ποιούμενος, "making mention of thee." *μνείαν ποιεῖσθαι* occurs three times in the LXX., and in both its possible meanings (*a*) *to remember*, Job xiv. 13, and probably Is. xxxii. 10; (*b*) *to cause remembrance, to make mention of*, Ps. cxi. (cx.) 4, where it is a very literal translation of the Hebrew *zeker 'asah.* For the classics references are given by Lidd. and Scott to the second meaning only, and this is found also certainly in one of the two letters of the 2nd century A.D. from papyri quoted by J. A. R. (*Ephesians*, pp. 276, 279), and probably in the other. One runs *πρὸ μὲν πάντων εὔχομαί σε*

ὑγιαίνειν, καὶ 'γὼ γὰρ αὐτὸς ὑγιαίνω, μνίαν σου ποιούμενος παρὰ τοῖς ἐνθάδε θεοῖς (*Berl. Pap.* 632), the other καὶ αὐτὴ δ' ὑγίαινον καὶ τὸ παιδίον καὶ οἱ ἐν οἴκῳ πάντες, σοῦ διαπαντὸς μνείαν ποιούμενοι. See also his quotation from Athenaeus on p. 280. St Paul uses the phrase three times elsewhere, viz. Rom. i. 9; Eph. i. 16; 1 Thess. i. 2, almost certainly in the second sense, for (*a*) he employs ἔχειν μνείαν to signify "remember," 1 Thes. iii. 6; 2 Tim. i. 3; cf. Phil. i. 3; (*b*) in 1 Thes. i. 2 he adds μνημονεύοντες, "remembering." The force of the middle appears to be intensive; see Col. iv. 1, note.

ἐπὶ τῶν προσευχῶν μου, "at my prayers." St Paul always uses this phrase with μνείαν ποιεῖσθαι.

5. **ἀκούων**, "hearing (as I do)." To be connected with εὐχαριστῶ; cf. *v*. 7, where again the love shown by Philemon is the cause of the apostle's joy. The present points to the continued information that the apostle has received, presumably through Epaphras (Col. i. 7, 8). That which Onesimus brought was hardly recent, and could only have represented the impressions of an outsider. Contrast the aorist ἀκούσαντες in Col. i. 4, where the reference is primarily to the good news of the conversion of the Colossians, and ἀκούσας in Eph. i. 15.

P. Ewald (p. 272 note) thinks the whole verse may be a postscript by the apostle, added perhaps between the lines of the original, as sometimes in the papyri. A copyist could hardly do otherwise than insert it in the text in the usual way.

σου τὴν ἀγάπην. ἀγ. here before πίστις (contrast Col. i. 4; 1 Thess. i. 3; 2 Thess. i. 3), perhaps because St Paul is about to appeal to Philemon's *love*.

καὶ τὴν πίστιν ἣν ἔχεις εἰς τὸν κύριον Ἰησοῦν καὶ εἰς πάντας τοὺς ἁγίους. See notes on Textual Criticism. This ambiguous sentence has been understood in various ways. It will be observed that the difficulty lies in the questions of the true antecedent of ην and of the meaning of πίστις.

(*a*) τὴν πίστιν may be still under the government of σοῦ (thus in effect placing a comma after πίστιν), and ἣν refers to both ἀγάπην and πίστιν, being in concord with the nearest substantive. In this case the two following clauses, by *Chiasmus*, refer cross-wise—faith towards the Lord Jesus, love towards all the saints. So Theodoret, Bengel, Lightfoot. The chief objection is that the ordinary reader would almost certainly have run on from πίστιν to ἣν (as in *b* and *c*) and only have discovered his mistake when near the end of the verse. If this interpretation is right, we may conjecture that its ambiguity became evident to either St Paul or the amanuensis of Col. i. 4, and that it was altered on purpose to the clear expression there.

(*b*) τὴν πίστιν may be entirely separate from σοῦ, and ἣν refers to it alone. In this case faith is exerted towards both the Lord Jesus and all the saints. The force of the last clause would appear to lie in the value of trust on the part of Christian workers, particularly those who work among Jews or heathen, towards converts. The imperfections of these are often so manifest that it is only by faith, faith in Christ's work upon them (i.e. faith in them as believers), that older Christians are led to show them such kindnesses as are here implied. The objection to this is that πίστις in the sense of "trust," "confidence," nowhere else has man for its object, except in the doubtful passage Eph. i. 15, on which however see J. A. R. *Eph.* pp. 295 sq.

(*c*) With the same construction as in (*b*) to πίστιν may be given the meaning of *faithfulness* (e.g. Gal. v. 22). The very serious objection is that nowhere has πίστις this meaning when followed by a phrase like εἰς τὸν κύριον Ἰησοῦν.

(*d*) P. Ewald (see especially *Eph.* p. 94) would give to πίστις here and Eph. i. 15 *both* its possible meanings, viz. faith on the Lord Jesus and faithfulness to all the saints (Glaube und Treue).

On the whole (*a*) is the most probable interpretation.

εἰς τὸν κύρ. See notes on Textual Criticism. πρὸς is found so much more rarely with πίστις, πιστεύω, apparently only in 1 Thess. i. 8 (cf. with πεποίθησις, 2 Cor. iii. 4), that if internal evidence alone be considered it is probably genuine here. "Of the two prepositions the former (προ—ς) signifies *direction* 'forward to,' 'towards'; the latter (ἐν—ς) *arrival* and so *contact* 'in-to,' 'unto.'...Where a distinction is necessary there is a propriety in using πρὸς of the faith which aspires *towards* Christ, and εἰς of the love which is exerted *upon* men" (Lightfoot). In any case the difference of prepositions would tend to give some indication of the fact (apparently) that the first clause refers to πίστις and the second to ἀγάπη.

πάντας τοὺς ἁγίους, Col. i. 2, 4, notes.

6. The key to the interpretation of this verse lies in the fact that in each of the other three epistles of the First Roman Captivity (Phil. i. 9; Col. i. 9, 10; cf. ii. 2; Eph. i. 17) St Paul's prayer for his correspondents culminates in this word ἐπίγνωσις. Hence by the analogy of those epistles, two of which were written almost at the same moment as this, we should expect to find here an expression of St Paul's hope that Philemon (*not* those on whom Philemon had influence) would advance in the ἐπίγνωσις of divine things.

It will conduce to clearness if we first interpret the verse positively upon this basis, and reserve to the end of it all notice of other methods of exegesis.

ὅπως. To be connected with the whole clause *μνείαν σου ποιούμενος ἐπὶ τῶν προσευχῶν μου*, but not as representing the contents of the prayer, for which there is no parallel in St Paul (contrast *ἵνα* Col. i. 9, note), though examples may probably be seen in Matt. viii. 34, ix. 38; Luke vii. 3 al. It states the aim and result, as in 2 Thes. i. 11, 12. To connect it with *ἣν ἔχεις*, even with the connotation of God's providence overruling all (cf. Haupt), gives undue prominence to what is probably a subordinate clause (*ἣν... ἁγίους*).

ἡ κοινωνία τῆς πίστεώς σου. Probably *ἡ κοινωνία* is here absolute, and means the spirit of fellowship and communion, almost our "brotherliness." So Gal. ii. 9, and probably 2 Cor. vi. 14 and xiii. 13 ("the true sense of membership which the One Spirit gives to the One Body," J. A. R. in Hastings' *D. B.* I. 460). Thus *τῆς πίστεως* is the subjective genitive. It produces brotherliness, which is shown in the way described in the preceding verse. This is exercised towards *all* the saints as they need it. Observe that we must not exclude even St Paul, and indeed he himself appears to allude to the *κοινωνία* felt by Philemon in *v.* 17 (see there).

Although in every other case in the N.T. the genitive of the thing is objective ("partnership in thy faith," cf. 1 Cor. x. 16; Phil. ii. 1) this is impossible here if *ἐπίγνωσις* refers to Philemon.

ἐνεργὴς γένηται, "may become effective." *ἐνεργός* (of which *-ης* is said to be a later form) is used of land productive as contrasted with *ἀργός* (Xen. *Cyr.* 3. 2. 19); cf. 2 Pet. i. 8. On the verb see Col. i. 29, note. The adj. occurs elsewhere in the N.T. only in 1 Cor. xvi. 9; Heb. iv. 12. The aim of St Paul's prayer is that the brotherliness which Philemon feels and shows (in itself the result of his faith) may not rest content but prove itself effective in producing *ἐπίγνωσις*.

ἐπιγνώσει, Col. i. 9, note.

παντὸς ἀγαθοῦ. Certainly neuter. The full knowledge of every good thing that in reality is in the present possession of the Christian presupposes an extraordinary advance in his spiritual life. There may be a special reference to that principle of brotherhood in Christ which indicates to Philemon the true attitude towards Onesimus.

[τοῦ]. See notes on Textual Criticism. If *τοῦ* is omitted the construction is very harsh. For then there seems to be no exact parallel for the clause meaning "every good thing that is in us" (even 1 Thes. i. 1; 2 Thes. i. 1 are not quite the same, for *ἐκκλησία* there has already been defined). Would its omission suggest that "every good thing" does not properly belong to us, but only comes into being in the course of our Christian life?

ἐν ἡμῖν. See notes on Textual Criticism. Of Christians generally.

εἰς Χριστόν. The final aim and object of all. The phrase is probably not to be rigidly confined to *ἐνεργὴς γένηται*, but is to be understood of each part of the last clause. Both the activity in knowledge, and the presence of every good thing in us, is "unto Christ"; cf. Col. i. 16.

Other interpretations of this verse are many, and it would perhaps be hard to find two commentators who wholly agree in their exposition of it. The principal divergence from that which is given above is due to the failure to perceive that the *ἐπίγνωσις* is Philemon's. Hence the verse is understood to mean (*a*) "that the partaking of others in thy faith (thanks to thy love, etc.) may produce in *them* full knowledge," etc. With this is sometimes combined the reading *ὑμῖν* suggesting the possibilities that there are for the Christians in Philemon's town. (*b*) Similar to (*a*) with the alteration of "faith" to "fidelity." (*c*) Similar to (*a*) but making *v.* 6 dependent on *ἣν ἔχεις* and seeing in it the overruling providence of God. (*d*) Chrysostom indeed sees that the *ἐπίγνωσις* is Philemon's but understands the *κοινωνία* to be that of Philemon's faith with his own (cf. *v.* 17), *καὶ οὐκ εἶπεν, ἡ πίστις σου, ἀλλ', ἡ κοινωνία τῆς πίστεώς σου, συνάπτων αὐτὸν ἑαυτῷ.* But the context does not suggest this limitation of the sphere of *κοινωνία.*

7. **χαρὰν γάρ.** See notes on Textual Criticism. *γάρ* states the reason for *vv.* 4—6, viz. his thanksgiving, prayer, and expectation of Philemon's progress.

πολλήν. The sense is carried on to *παράκλησιν.*

ἔσχον. See notes on Textual Criticism. In *ἀκούων* (*v.* 5) he represents the news as still continuing, contemporary with *εὐχαριστῶ*; here as all past, in order to emphasize the immediate effect that it had upon him.

καὶ παράκλησιν, "and encouragement"; cf. 2 Cor. vii. 4. For the verb cf. Col. ii. 2, iv. 8. As a prisoner (*vv.* 1, 9) he needed *παράκλησις.* Compare *παρηγορία,* Col. iv. 11.

ἐπὶ τῇ ἀγάπῃ σου. St Paul was trusting to this to obtain his request for Onesimus.

τὰ σπλάγχνα, *vv.* 12, 20, and Col. iii. 12, note.

τῶν ἁγίων. Not necessarily those immediately benefited by Philemon. Perhaps even all Christians who heard of him.

ἀναπέπαυται. *v.* 20 probably has the same relation to this word as *v.* 17 to *κοινωνία, v.* 6. Elsewhere in St Paul only 1 Cor. xvi. 18; 2 Cor. vii. 13. It connotes not mere rest from toil (much less

permanent cessation from work, παύω) but refreshment, rest issuing in fresh energy. Thus it is fittingly used of the rest of soldiers on the march (Xen. *Cyr.* 2. 4. 3, cf. 6. 1. 11). Lightfoot quotes Plut. *Vit. Lucull.* 5, *πολλῶν αὖθις ἀνακινούντων τὸν Μιθριδατικὸν πόλεμον ἔφη Μάρκος αὐτὸν οὐ πεπαῦσθαι ἀλλ' ἀναπεπαῦσθαι.*

διὰ σοῦ. "He was the *agent* for his Lord" (Moule).

ἀδελφέ. Emphatic. A note of St Paul's affection rather than of Philemon's faith, see Gal. vi. 18; cf. *v.* 20.

8—20. *The Request.*

8. Διό. An application of the preceding statement (*vv.* 4—7), particularly of that of the effect produced by Philemon's love. Probably expanded by *διὰ τὴν ἀγάπην*, and in any case to be taken closely with *παρακαλῶ*.

πολλὴν ἐν Χριστῷ παρρησίαν ἔχων, i.e. though having, he will not use it. On *παρρησία* see Col. ii. 15, note. Here it means freedom of speech towards Philemon based on the consciousness of right. Similarly, as it seems, in 1 Tim. iii. 13 (cf. 2 Cor. vii. 4). He could speak strongly if he chose, and if he were to do so no fault could be found with him. For it would be no matter of personal feeling. He possesses this freedom of speech "in Christ." He speaks as Christian to Christian. Whether he is thinking of his apostolic position in *this* phrase is very doubtful.

ἐπιτάσσειν σοι, "to charge thee." He is thinking of his commission (Acts xxvi. 16 sqq.; Gal. i. 1).

τὸ ἀνῆκον. Col. iii. 18, note. French *convenable* (Moule), i.e. for thee to do what I ask.

9. διὰ τὴν ἀγάπην. Probably Philemon's. After expressly saying *σοῦ τὴν ἀγάπην* (*v.* 5) and *ἐπὶ τῇ ἀγάπῃ σου* (*v.* 7) it was not necessary for St Paul to repeat the personal pronoun once more. The love that Philemon has shown warrants St Paul in not commanding but in making request. Other interpretations are (*a*) St Paul's love; (*b*) "our love," i.e. the reciprocal love of St Paul and Philemon; (*c*) "love" absolutely, "Christian love *in abstracto*, conceived of as a power, 1 Cor. xiii." (Meyer).

μᾶλλον, *v.* 16, i.e. rather than command; cf. 1 Tim. vi. 2.

παρακαλῶ, "appeal." Hardly absolute here because it is taken up again in *v.* 10, *παρακαλῶ σε*. It is used of appealing to God in 2 Cor. xii. 8, and in the Gospels of appeals made to the Lord Jesus for help, Matt. viii. 5, xiv. 36 al. In Phil. iv. 2 St Paul probably rather "appeals to" than "exhorts" the two ladies.

τοιοῦτος ὢν ὡς. The regular correlatives of *τοιοῦτος* are *οἷος* (2 Cor. x. 11 al.), *ὁποῖος* (Acts xxvi. 29†), *ὅστις* (1 Cor. v. 1†), and, as

it seems, ὡς is never undoubtedly employed as its correlative, though ὥσπερ is found, e.g. Alexis (Meineke, *Fragm. Com.* III. p. 399), *τοιοῦτο τὸ ζῆν ἐστιν ὥσπερ οἱ κύβοι* (quoted in Lightfoot). Hence Meyer and many others join *τοιοῦτος ὢν* to the preceding clause, and *ὡς Παῦλος κ.τ.λ.* closely to *v.* 10, *παρακαλῶ σε.*

But besides the ensuing strangeness of *τοιοῦτος ὢν* (for such an ending to a clause can hardly be Pauline) this separation is not really necessary. *τοιοῦτος* has summed up the description of him (cf. *οἱ τοιοῦτοι*, 2 Cor. x. 11) and *ὡς* ratifies it; "being such a man as may be described by the terms Παῦλος πρεσβ." So in the passage of Alexis, "Life may be described as a game of dice." "All the Greek commentators without a single exception connect the words *τοιοῦτος ὢν ὡς Παῦλος* together" (Lightfoot).

On the question whether the phrase *τοιοῦτος ὢν ὡς κ.τ.λ.* adds an argument in the appeal (*παρακαλῶ*, *vv.* 9, 10) or supplements *παρρησίαν ἔχων κ.τ.λ.* (*v.* 8), see below.

πρεσβύτης. There is, as it seems, no various reading in this passage, but Lightfoot has shown by abundant evidence that the words *πρεσβύτης* (old man), *πρεσβευτής* (ambassador) were often confused by copyists, e.g. 1 Macc. xiv. 22, where for *πρεσβευταὶ Ἰουδαίων* the Sinaitic and Venetus read *πρεσβύται*. Hence it is possible that St Paul or his amanuensis (if he employed one for this letter) originally wrote *πρεσβυτης* (*sic*), intending it to have the meaning of *πρεσβευτής*, or, preferably, that *πρεσβευτής* was the original and was altered by a very early copyist to *πρεσβύτης* (cf. W.H. Appendix).

In itself either meaning gives excellent sense.

(1) In favour of "Paul (the) old man" (Lk. i. 18; Tit. ii. 2†; cf. Tit. ii. 3) is the important fact that, with the possible exception of Theophylact in the eleventh century *τοιοῦτος ὤν, φησι, πρεσβευτής, καὶ οὕτως ἄξιος ἀκούεσθαι* (in Lightfoot), all writers accepted this rendering, until (as it seems) Bentley. So Chrysostom continues the words quoted in the last note *ἀπὸ τῆς ἡλικίας, ὅτι πρεσβύτης.* If this be right the sentence *τοιοῦτος...Ἰησοῦ* must almost certainly be taken with *παρακαλῶ*, "I appeal to you, and remember that I am old and also a prisoner"; or possibly "I appeal, for it is not so fitting for an old man and a prisoner to command."

(2) But it must be confessed that "ambassador" makes a far stronger sentence. The words *τοιοῦτος...Ἰησοῦ* then go closely with *παρρ. ἔχων ἐπιτάσσειν*, expanding the thought of his power to command. He is an ambassador (probably "Christ's ambassador" (see below)), even though in bonds (for the thought cf. the contemporary Eph. vi. 20), and yet he does not use his power. Observe however

that, after all, this strengthens his appeal and therefore is rightly placed by St Paul after *παρακαλῶ*.

νυνὶ δὲ, "but as the case stands now," *νυνί* (not *νῦν*). Its argumentative force (Col. i. 21 note) is felt more if "ambassador" be right.

καὶ δέσμιος Χριστοῦ Ἰησοῦ, *v.* 1, notes. *Χρ. Ἰησ.* is probably to be joined also with *πρεσβύτης* if this has the meaning of "ambassador."

10. **παρακαλῶ σε.** The appeal is enhanced by the repetition of the verb.

περὶ τοῦ ἐμοῦ τέκνου, "about my own child." Stronger than *τοῦ τέκνου μου*, cf. *vv.* 12, 19, Col. iv. 18, and esp. 3 John 4. So St Paul calls Timothy his *τέκνον* (1 Cor. iv. 17; Phil. ii. 22; 1 Tim. i. 2 al.), and also Titus (Tit. i. 4).

ἐγέννησα. So in 1 Cor. iv. 14, 15. But in Gal. iv. 19 he speaks as though he were the mother, in 1 Th. ii. 7 as though the nurse, of his converts. For his metaphor here cf. Talm. Bab. *Sanhedrin* 19^{b} "R. Samuel son of Nachmani reported that R. Jonathan said, Everyone that teacheth his neighbour's son Torah, the Scripture reckons it to him as though he begat him, for it is said, Now these are the generations of Aaron and Moses (Num. iii. 1), and it is written, Now these are the names of the sons of Aaron (Num. iii. 2), meaning that Aaron begat them and Moses taught them; therefore they were called by his name."

ἐν τοῖς δεσμοῖς. Probably suggesting that he was the more dear to him as born to him at such a time. Observe that "for the third time Philemon is made to hear the clanking of the prisoner's chain" (Beet).

Ὀνήσιμον, Col. iv. 9†. At last he brings out the name which he knew would not recall to Philemon pleasant associations. On the importance attributed to names by the ancients see Lightfoot. St Paul plays upon the name in *vv.* 11, 20.

11. **τόν ποτέ σοι ἄχρηστον**, "who once was useless to thee." *ἄχρηστος* here only in N.T. occurs a few times in LXX., but in no instance illustrating our passage. In Mt. xxv. 30; Lk. xvii. 10 *ἀχρεῖος* is used of worthless slaves. According to Tittmann quoted by Trench *Synon.* § c. 17 *ἀχρεῖος* is the more negative word of the two, *ἄχρηστος* suggesting positive hurtfulness. All the modern commentators quote Plato *Resp.* III. p. 411 A *χρήσιμον ἐξ ἀχρήστου... ἐποίησεν*.

νυνὶ δὲ σοὶ καὶ ἐμοὶ εὔχρηστον. Onesimus "erit nomini suo respondens servus utilis" (Wetstein), and will presumably act in accordance with Col. iii. 22 sqq. It is curious that the Greek

commentators do not notice the play on the name. P. Ewald indeed doubts it here, saying that St Paul might have employed more closely related terms such as *ἀνόνητος* and *ὀνητός*. For *εὔχρηστος* see 2 Tim. ii. 21, iv. 11† and in LXX. Prov. xxxi. 13 (31); Wisd. xiii. 13†.

καὶ ἐμοί is, as Lightfoot points out, strictly an afterthought (cf. Phil. ii. 27) and therefore (contrary to Greek usage) the second person precedes. Observe that as his usefulness to Philemon must lie in the same range as the uselessness, i.e. in material service, so also presumably his usefulness to St Paul. The latter, that is to say, is not thinking of Onesimus' conversion representing the gain and recompense of his labour (cf. Phil. i. 22, ii. 16), but of the practical assistance that Onesimus was to him in the things of daily life. The words thus serve to introduce the thought of *v.* 13.

12. **ὃν ἀνέπεμψα**, "whom I send on," as stated in Col. iv. 9.

Epistolary aorist, cf. *ἔγραψα*, *vv.* 19, 21, *ἔπεμψα*, Col. iv. 8. The force of *ἀνα* is probably "on" to a higher or more proper quarter, Ac. xxv. 21; Lk. xxiii. 7, cf. Deissmann *Bible Studies* p. 229, but perhaps it means "back," Lk. xxiii. 11, 15.

σοι. See notes on Textual Criticism.

αὐτόν. Hardly a "Hebraism" with *ὅν*, for this construction nowhere occurs in St Paul's writings. Even Gal. ii. 10 is so only in appearance. It was probably added for emphasis (cf. the threefold *αὐτός* in John ix. 21). Its object is to bring Onesimus vividly before the reader, and thus prepare the way for the strong contrast *τοῦτ' ἔστιν τὰ ἐμὰ σπλάγχνα*.

Lightfoot somewhat strangely places a full stop at *σοί*, and makes *αὐτὸν* a suspended accusative governed ultimately by *προσλαβοῦ* in *v.* 17. Meyer had already done so, but his adoption of the false reading *σὺ δέ* left him no choice.

τοῦτ' ἔστιν (Rom. vii. 18, x. 8) **τὰ ἐμὰ σπλάγχνα**, "that is, my very heartstrings." Pesh., Theodoret, and perhaps even Chrysostom, understand *σπλάγχνα* as equivalent to *τέκνον* (*v.* 10). For such a use of *σπλάγχνα* and *viscera* see many quotations in Wetstein. But not only is this tautological after *v.* 10, but the frequent use by St Paul of *σπλάγχνα* to express emotion (*v.* 7, 20; Col. iii. 12) makes it extremely improbable.

On *προσλαβοῦ* in the Text. Rec., see notes on Textual Criticism.

13. **ὃν ἐγώ**, emphatic, cf. *vv.* 19, 20.

ἐβουλόμην, "was minded," cf. 2 Cor. i. 15. Apparently *βούλομαι* expresses greater deliberation and less emotion than *θέλω*, but in St Paul the feeling of love to Philemon conquered. The imperfect

is of durative and here completed action; the aor. (*v.* 14) of punctiliar and here completed action.

πρὸς ἐμαυτόν, *apud*, cf. 1 Thes. iii. 4; 2 Thes. ii. 5.

κατέχειν, "detain," Lk. iv. 42.

ἵνα ὑπὲρ σοῦ, cf. Col. i. 7. "In thy behalf"; cf. Chrysostom *Εὗρες ὅπως ἀποδῷς τὴν πρὸς ἐμὲ λειτουργίαν δι' αὐτοῦ.* While however this is in itself the most probable interpretation of *ὑπέρ*, and agrees most closely with St Paul's distinction of *ἀντὶ* and *ὑπέρ*, it is possible that he uses *ὑπέρ* here in the same sense that occurs in the papyri *ἔγραψεν ὑπὲρ αὐτοῦ* N N *διὰ τὸ μὴ εἰδέναι αὐτὸν τὰ γράμματα*, where writing on behalf of so and so is very nearly equal to writing in his stead (see P. Ewald).

ἐν τοῖς δεσμοῖς (*v.* 10, note).

St Paul could not say precisely "in prison," for he was still apparently in his hired lodging (Ac. xxviii. 30), but Onesimus' ministry had to be exercised in a condition of things represented by bonds (cf. Ac. xxviii. 16), therefore the more trying to both agent and recipient.

τοῦ εὐαγγελίου. Probably genitive of cause, cf. note on *Χριστοῦ Ἰησοῦ, v.* 1. Yet the very mention of "gospel" must have cheered St Paul, and Lightfoot fittingly compares St Ignatius' references to his bonds, e.g. *Ephes.* § 11, *ἐν ᾧ* (i.e. *Χριστῷ Ἰησοῦ*) *τὰ δεσμὰ περιφέρω, τοὺς πνευματικοὺς μαργαρίτας.*

14. χωρὶς δὲ τῆς σῆς γνώμης. "But apart from (Rom. x. 14) thy judgment." For *γνώμη* see esp. 1 Cor. i. 10 with Lightfoot's note there. *σῆς* (not *τῆς γνώμης σου*) for emphasis.

ἵνα μὴ ὡς κατὰ ἀνάγκην. For *κατὰ ἀνάγκην*† cf. 2 Mac. xv. 2 *τῶν δὲ κατὰ ἀνάγκην συνεπομένων αὐτῷ Ἰουδαίων.* Cf. *ἐξ ἀνάγκης* 2 Cor. ix. 7; Heb. vii. 12†. *ὡς* that there might not be even an appearance of constraint.

τὸ ἀγαθόν σου ᾖ. (*a*) The usual meaning of *ἀγαθόν* is passive, an advantage or blessing received, cf. *v.* 6. So also even Rom. xiv. 16, where it = the blessing of Christian liberty. But here it would hardly be gracious of St Paul to refer again to *ὑπὲρ σοῦ* (*v.* 13) and speak of the advantage that Philemon would have received through Onesimus. (*b*) Hence we must attribute to it an active sense, either (*α*) specifically, thy kind action in this case, or, and more probably, (*β*) generally "thy kindness." It thus approaches the meaning of *ἀγαθωσύνη*, but perhaps is more abstract.

The exact direction in which the kindness is here supposed to be shown has been disputed. (1) *v.* 15 suggests that it is his kindness towards Onesimus. For had St Paul retained him Philemon would

have been compelled to recognise his Christian membership. Whereas now that he is returning to Colossae Philemon will be free to do as he likes. (2) But probably the thought of *v.* 13 is continued, and St Paul means that he did not wish to compel Philemon to show to himself the kindness of ministry by means of Onesimus. Could St Paul have retained Onesimus' services without this apparent constraint on Philemon he might indeed have done so. But he would not under the circumstances.

ἀλλὰ κατὰ ἑκούσιον†. Probably, "but as a freewill offering."

So Num. xv. 3† *μεγαλῦναι εὐχὴν ἢ καθ' ἑκούσιον* "to accomplish a vow, or as a freewill offering." Similarly a Greek translator has for the same phrase (*b^{e}n^{e}dabah*) *εἰς ἑκούσιον* in Lev. xxii. 21, and *ἑκούσιον* for "freewill offering" alone (*n^{e}dabah*) in verse 23. In Lev. vii. 6 (16), xxiii. 38; Num. xxix. 39, the LXX. (cf. also Dt. xii. 6 A), and in Deut. xxiii. 24 (23) Aquila, Symmachus and Theodotion, translate *n^{e}dabah* sing. or plur. by *ἑκούσιον*, *ἑκούσια* (cf. Ezek. xlvi. 12). No example seems to be forthcoming of its use merely in the sense of "willingly," though we find *καθ' ἑκούσιον τρόπον* (Porphyr. *De Abst.* I. 9) and *καθ' ἑκουσίαν* (sc. *γνώμην*, Thuc. VIII. 27). Compare also *ἑκουσίως* 1 Pet. v. 2; Heb. x. 26†.

15. τάχα γάρ. *γάρ* states another reason for St Paul not retaining Onesimus, viz. that God in permitting his flight may have had Philemon's own interests in view. *τάχα* (Rom. v. 7†) shows that this is merely a suggestion. He could not pretend to see clearly into God's counsels.

διὰ τοῦτο. Defined by the following *ἵνα*, 2 Cor. xiii. 10; 1 Tim. i. 16.

ἐχωρίσθη, prob. "he departed."

Chrysostom may be right in dwelling on the passive form and seeing in it the statement that Onesimus "was parted" from Philemon by the all-wise providence of God, and in comparing Joseph's words (Gen. xlv. 5) "God did send me," but as there is no passage in the N.T. where *χωρίζομαι* certainly has a passive sense, and some where it indubitably only=depart (Ac. i. 4, xviii. 1, 2), it is safer to understand it so here. In any case notice St Paul's tact in avoiding a word which would immediately suggest "flight," or lay stress on Onesimus' self-determination in leaving Philemon; *εὐφήμως δὲ καὶ τὴν φυγὴν χωρισμὸν καλεῖ, ἵνα μὴ τῷ ὀνόματι τῆς φυγῆς παροξύνῃ τὸν δεσπότην* (Theoph.).

ἵνα αἰώνιον αὐτόν. *αἰώνιος* predicating a person only here, where however its properly adverbial meaning has only taken the adjectival form. Compare the use of the Latin *frequens*. Bengel says *aeter-*

num in hâc vitâ, Ex. xxi. 6, et in coelo, rightly feeling that the incident of the slave when his ear is bored belonging to his master "for ever" does not exhaust the connotation of the *αἰώνιος* to St Paul. To him it suggested eternal relationship, as he explains in *v.* 16.

ἀπέχῃς. Wherever else in the N.T. *ἀπέχω* governs an accusative it="have to the full," Mt. vi. 2, 5, 16; Lk. vi. 24; Phil. iv. 18†. And so probably here with the durative present (cf. Moulton op. cit. p. 110), that you may hold him for ever in full possession.

16. οὐκέτι. Not *μηκέτι* as though it would depend on the reception of him by Philemon. "The 'no more as a slave' is an absolute fact, whether Philemon chooses to recognise it or not" (Lightfoot).

ὡς. *δοῦλος* Onesimus is and will remain, but not *ὡς δοῦλος*.

δοῦλον. He has kept the word back till he has been able to put *οὐκέτι ὡς* before it, and until he has hinted that Onesimus and Philemon have entered into everlasting relations.

ἀλλὰ ὑπὲρ δοῦλον, "but beyond a slave." Cf. *v.* 21, Mt. x. 24 bis, 37 bis. For the thought, but from the point of view of the slave, see 1 Tim. vi. 2.

ἀδελφὸν ἀγαπητόν. See Col. iv. 7, note. The additional *πιστός* of Col. iv. 9 has been already implied in our epistle (e.g. *v.* 11).

μάλιστα ἐμοί. Doubtless referring to the compound thought "a brother beloved." Many commentators have remarked on the oxymoron of *μάλιστα...πόσῳ δὲ μᾶλλον*, with which *ἐλαχιστότερος* (Eph. iii. 8) might be compared. But it is hypercriticism to insist that *μάλιστα* must have its full exclusive force. In all languages superlatives become weak. Here it is no more than "especially," or even "very greatly," cf. Ac. xxvi. 3.

πόσῳ δὲ μᾶλλον σοί. *πόσ. μᾶλ.* elsewhere in St Paul's writings only Ro. xi. 12, 24.

καὶ ἐν σαρκί. Of earthly as contrasted with spiritual relations (*ἐν κυρίῳ*), cf. Col. iii. 22.

καὶ ἐν κυρίῳ. *v.* 20, see Col. iii. 18, 20, iv. 7, 17.

17. εἰ οὖν. *οὖν* sums up the preceding argument fr. *vv.* 10—16 and embodies it in the following direct request.

με, the emphasis is not on this but on *κοινωνόν*.

ἔχεις. Probably=hold, reckon, cf. Mt. xiv. 5.

κοινωνόν, "partner." Not to be weakened (with Chrysostom) to mean little more than *φίλον*. Probably even "comrade" and "associate" are too weak here, for *κοινωνός* implies more or less formal partnership. In Lk. v. 10 it has probably its strictest meaning, and the business terms in the two following verses are quite in accordance with this meaning here. But of course the partnership between

Philemon and St Paul was in spiritual matters, i.e. the Gospel, with all that it means of both blessings and duties. Similarly of St Paul and Titus, 2 Cor. viii. 23.

προσλαβοῦ. Elsewhere in St Paul's Epp. only Ro. xiv. 1, 3, xv. 7 bis. It implies receiving into full fellowship, as God received us. It would be a fitting term, one would suppose, to be used of a firm admitting a fresh partner, but the actual usage is more general; see esp. Ac. xviii. 26, xxviii. 2; 2 Mac. viii. 1.

αὐτὸν ὡς ἐμέ, cf. *v.* 12.

18. **εἰ δέ τι.** The *δέ* states an objection which Philemon might raise against the reception of Onesimus. The hypothetical term is probably due to a desire to avoid all irritation, "Attic politeness" (Mey.), St Paul knowing from Onesimus' confession that such was really the case. Possibly however St Paul was in some doubt as to the fact, owing to the matter presenting itself to Philemon and to Onesimus in different aspects.

ἠδίκησέν σε, "did thee an injury."

See Col. iii. 25 for the use of *ἀδικεῖν* in reference (probably) to a slave. Though a general word in itself it must here refer to money, for otherwise St Paul could not pay it back (*v.* 19). For a similar connotation see (probably) 1 Cor. vi. 8. The aor. marks only the time when Onesimus committed the act, and does not say whether this was when he was still with Philemon or when he went away.

ἢ ὀφείλει. Not merely epexegetic of *ἠδίκησέν σε* and indicating the present result of that act, but wider. He may have "injured" Philemon by directly robbing him, he may be "owing" him something partly by that and partly by not having repaid moneys expended on him. Hence *ἢ* rather than *καί*.

τοῦτο ἐμοὶ ἐλλόγα, "reckon this to me." "Hesychius *ἐλλόγει, καταλόγησαι*" (Beng.); almost "ledger it." Onesimus would have long since spent anything he took. For the form see Rom. v. 13†. Exx. of *ἐλλογεῖν* (text Rec. here and Rom.) on monuments are given in Lightfoot. See also Blass *Gram.* § 22, 2, for other cases of confusion between verbs in -*έω* and in -*άω*.

19. **ἐγὼ Παῦλος.** For these two words see Col. i. 23, note.

It is very precarious to argue that this verse makes it probable that the whole Epistle was written by St Paul himself, for although the position of the autograph is certainly unique (cf. Col. iv. 18 and note), yet he would hardly have said *τῇ ἐμῇ χειρί* so emphatically in reference to repaying if in fact the whole epistle had been written by him. It is at least as likely that he took up the pen for a minute and wrote this verse only.

ἔγραψα. Epistolary, *v.* 21. Cf. also *ἀνέπεμψα v.* 12.

"The aorist is the tense commonly used in signatures; e.g. *ὑπέγραψα* to the conciliar decrees" (Lightfoot).

τῇ ἐμῇ χειρί, ἐγώ. The repetition of the *ἐγώ* is very fine, both in argument and in proof of love.

ἀποτίσω. Here only in the N.T. but often in LXX. For the meaning "pay back," as doubtless here, see Ex. xxi. 19, 34; 2 Sam. xii. 6; Ps. xxxvi. (xxxvii.) 21.

If it be asked whence St Paul would pay back the debt, the answer may lie either in his having some property of his own (cf. Ramsay on his imprisonment at Caesarea *St Paul the Traveller*, c. XIII.), or in the gifts of the Philippian Christians (Phil. iv. 10—18), or in the possibility of his asking friends to help him.

ἵνα μὴ λέγω σοι ὅτι *κ.τ.λ.*, "not to say to thee that." The figure of speech known as *paraleipsis* or *praeteritio*, in which the speaker pretends to pass over something which in reality he mentions (see Blass *Gram.* § 82, 9), cf. 2 Cor. ix. 4.

A perversely ingenious interpretation takes *ἐγὼ Παῦλος...ἀποτίσω* as a parenthesis, and contrasts *σοί* with *ἐμοὶ ἐλλόγα*. "Put it down to me...not to say *thee* (as I might fairly say, i.e. to work off part of the debt to me), *because*" thou owest me much more. But St Paul would surely not have wrecked his sentence by putting his autograph between the two contrasted words.

καὶ σεαυτόν μοι προσοφείλεις. *προσοφείλειν* here only in Biblical Greek. Thou owest me already as much as Onesimus' debt, and in addition even thyself. For through St Paul's means (evidently) he had passed out of the state of spiritual death into full existence, and full ownership of himself.

20. ναί. In Phil. iv. 3 it similarly "introduces an affectionate appeal." Possibly it = "yes, you owe so much." But far better as accepting the situation (Mt. xi. 26) that he has proposed. It thus = "yes, I am sure that you will welcome Onesimus back, freely and without payment from me."

ἀδελφέ, *v.* 7. "It is the entreaty of a brother to a brother on behalf of a brother" (Lightfoot).

ἐγώ σου ὀναίμην. *ἐγώ* is emphatic. Thou wast once profited by me, now may *I* get profit from thee by thy treatment of Onesimus. *ὀνίνημι* here only in the N.T. and in the LXX. of the Hebrew canonical books. But twice in the Apocrypha, viz. Tob. iii. 8 (B), Ecclus. xxx. 2. This unique use of the verb by St Paul makes the allusion to the meaning of Onesimus (*v.* 11) practically certain. For the possibility that it also especially connotes the benefits that a

father receives from a son (here Paul from Philemon) see many quott. in Lightfoot, among them the passage in Ecclus.

ἐν κυρίῳ. (*v.* 16.)

ἀνάπαυσόν μου τὰ σπλάγχνα. Repeat in my case what you have so often done to others (*v.* 7). Some have curiously understood *σπλάγχνα* here as in *v.* 12 and supposed that St Paul prays that Onesimus may be refreshed.

ἐν Χριστῷ, with *ἀνάπαυσον*. The phrase is added both as stating the only sphere of true refreshment (cf. Mt. xi. 28), and as carrying with it a solemn appeal.

21, 22. *Sure of Philemon's obedience, he hopes to come to him soon.*

21. πεποιθὼς τῇ ὑπακοῇ σου, "trusting to thy obedience." There is no exact parallel in the N.T. to this use of *πέποιθα*, with the dative of the thing trusted; cf. 2 Thes. iii. 4, for a similar assurance as to obedience. *ὑπακοή* is a little strange here, after the very tender and gentle way in which he has been speaking. It is probably due to the deep consciousness of right (cf. *v.* 8, note on *πολλὴν κ.τ.λ.*) that he had in making his request. Hence he felt that Philemon ought to "obey" it. Compare Chrysostom *ὅπερ καὶ ἀρχόμενος εἶπε Παρρησίαν ἔχων, τοῦτο καὶ ἐνταῦθα εἰς τὸ ἐπισφραγίσαι τὴν ἐπιστολήν.*

In 2 Cor. St Paul writes much as here, but with more connotation of personal authority, due to the circumstances of the case; so vii. 15. But in x. 6 *ὑπακοή* is probably used in a wider sense. P. Ewald understands *ὑπακοή* in our passage to be not strictly "obedience" but merely "attention" ("im Vertrauen darauf, dass du ein offenes Ohr hast!").

ἔγραψά σοι. *v.* 19, note.

εἰδώς. Col. iii. 24, note.

ὅτι καὶ ὑπὲρ ἃ λέγω ποιήσεις. *ὑπέρ v.* 16, cf. also 1 Cor. iv. 6. St Paul is sure that Philemon (*a*) will do what he suggests, i.e. receive him back, and this as a brother in Christ (*v.* 16), and also (probably) into full partnership in Gospel privileges and duties (*v.* 17): (*b*) will do even more, the nature of this further kindness being purposely left undefined. It can hardly have been manumission (see note *v.* 16), but rather kindness shown in many details of act and feeling. In any case it cannot mean that St Paul hoped that Philemon would send Onesimus back to minister to him (*v.* 13), for he was expecting his release.

22. ἅμα δὲ καί. Col. iv. 3.

Simultaneously (see Meyer) with the carrying out of my request and more (*v.* 21), be making arrangements for seeing me. Observe

that the mention by St Paul of his coming soon to Colossae would in itself tend to ensure the welfare of Onesimus (cf. Chrysostom).

ἑτοίμαζέ μοι. The aorist would have suggested greater urgency, as though he were coming at once; the present is consistent with some delay. On Hort's interpretation of this verse see the Introduction to Colossians, p. xlviii.

ξενίαν. Elsewhere in the N.T. Ac. xxviii. 23 only, of the apartment or house in which St Paul stayed when he first came to Rome. It was presumably different from the *ἴδιον μίσθωμα* of verse 30, his own hired apartment. In the LXX. Ecclus. xxix. 27 B* only.

The classical usage of the word is rather "hospitality," but, apart from the Biblical evidence in favour of the other meaning (slight though it is), St Paul would hardly like to ask for this. On the other hand a "lodging," or rather a "guest chamber," would be much less to ask for, even though payment would not be expected, since it would be compatible with the guest finding his own food. St Paul probably, but not certainly, implied that it would be in Philemon's house.

διὰ τῶν προσευχῶν ὑμῶν. Cf. of St Peter Ac. xii. 5 sqq. Observe *ὑμῶν*, returning to *vv.* 1—3 (possibly also *v.* 6). St Paul knew that the prayers of all his friends, and indeed of all the Church, were going up for his release.

χαρισθήσομαι ὑμῖν. In Col. ii. 13, iii. 13 bis *χαρ.* = "forgive," but in Ac. iii. 14, xxv. 11, 16, xxvii. 24, "grant" as here. Observe that the stress is not on possession by those to whom the person is given, but on the free kindness of the Giver; cf. Aquila in Gen. xxxiii. 5.

23, 24. *Salutations from friends.*

23. Ἀσπάζεταί. Col. iv. 10, note.

σε. Philemon as head of the household. Perhaps he was known personally to most or some of those about to be mentioned. Probably only Epaphras knew others of those addressed in *vv.* 1—3.

Ἐπαφρᾶς. Col. i. 7, iv. 12†. He is mentioned first, as belonging to Colossae, and also perhaps as being *now* by St Paul's side.

ὁ συναιχμάλωτός μου. Col. iv. 10; cf. Rom. xvi. 7†. In Col. of Aristarchus, not Epaphras; see note there.

ἐν Χριστῷ Ἰησοῦ. Almost certainly not with *ἀσπάζεται* (e.g. 1 Cor. xvi. 19) but with *συναιχμάλωτος*. Cf. *vv.* 1, 9, and esp. Eph. iv. 1. It suggests that Epaphras had taken on the imprisonment with Paul for Christ's sake; cf. Chrysostom *ἐν* X. 'I., *ἀντὶ τοῦ, διὰ Χριστόν.*

24. Μάρκος, Ἀρίσταρχος. On these two names see Col. iv. 10,

notes. In Col. also they precede Demas and Luke, though in the reverse order. They are there expressly said to be of the circumcision, and are, as here, included among St Paul's *συνεργοί*.

Δημᾶς, Λουκᾶς. See Col. iv. 14, notes. There appears to be no reason why the order is different here from that in Col. Chrysostom says prettily but fancifully, *ὁ μέντοι Λουκᾶς ἔσχατος ὤν, ἐγένετο πρῶτος.*

οἱ συνεργοί μου. Col. iv. 11. Here of Mark, Aristarchus, Demas, Luke. In Col. only of Aristarchus, Mark and Jesus Justus.

Why the last name is not added in this private letter can only be conjectured. Possibly he was not present at the moment, or possibly he alone (being perhaps a Jew of Rome) had had no connexion at all with Philemon.

25. *Final Benediction.*

ἡ χάρις. Col. iv. 18, note.

τοῦ κυρίου Ἰησοῦ Χριστοῦ. See notes on Textual Criticism.

μετὰ τοῦ πνεύματος ὑμῶν. Phil. iv. 23; Gal. vi. 18†; cf. 2 Tim. iv. 22. See Col. ii. 5, note.

The reversion once more (*v.* 22) to *ὑμῶν* is due to the width of St Paul's sympathy. On this verse Chrysostom writes Εὐχῇ *τὴν ἐπιστολὴν κατέκλεισεν. Ἡ δὲ εὐχὴ μέγα μὲν ἀγαθὸν καὶ σωτήριον, καὶ τῶν ψυχῶν τῶν ἡμετέρων φυλακτήριον.*

On the *ἀμήν*, and the Subscription, of the Text Rec., see notes on Textual Criticism.

INDEX OF GREEK WORDS WITH TABLES.

COLOSSIANS.

a=ἅπαξ λεγόμενον in N.T.

b=In N.T. occurring in St Paul's Epistles only.

c=Not elsewhere in St Paul, but elsewhere in N.T.

d=Peculiar to the 3rd Group of St Paul's Epistles—
α, absolutely in N.T.; *β*, in St Paul's writings.

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N.B. †=all the passages are mentioned where the word occurs in the N.T.

‡=all the passages are mentioned where the word occurs in the Greek Bible.

Words omitted—αὐτός, δέ, all parts of ἐγώ except the nom. sing., εἰμί, εἰς, ἐκ, ἐν, καί, κατά with accusative, μή, the Article, ὅς, ὅτε, ὅτι, οὐ, οὐκ, οὗτος, σύν, ὑμεῖς. It is believed that with these exceptions the vocabulary is complete.

Proper Names though included in the Index are not noticed in the Tables.

Westcott and Hort's Text has been taken as the standard throughout.

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